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TRACTS,
HISTORICAL
AND
CRITICAL.

By the late **THOMAS LLEWELYN, LL. D.**

SHREWSBURY:
PRINTED AND SOLD BY J. AND W. EDDOWES.
SOLD ALSO BY RIVINGTON AND LONGMAN, LONDON;
FLETCHER, OXFORD; MERRILL, CAMBRIDGE;
MARSH, WREXHAM; POOLE AND
BROSTER, CHESTER; AND
RODEN, DENBIGH.

1793.

[PRICE FOUR SHILLINGS AND SIXPENCE, IN BOARDS.]

C 307/b.4.

TRACTS

DEPT. OF THE

WOMEN

DEDICATION.

To the Right Reverend

J O H N,

Lord BISHOP of BANGOR.

MY LORD,

WHAT suggested to me the idea of republishing the subsequent Tracts, was the appearance of a Folio impression of the Welsh Bible, that issued from the Clarendon press in Oxford, at the close of the year 1789.

Respecting a work of such magnitude and importance, it will naturally be in-

A 2

quired,

quired, who were the original promoters of it. When therefore it shall be known, that to Your Lordship's exertion and liberality Wales is entirely indebted for this very seasonable supply to her Churches; I dare appeal to the Publick in general, and to my Countrymen in particular, whether I should be excusable in ushering into the world a republication of this nature, without recommending it to Your Lordship's favour and patronage.

From the high sense of obligation the Author himself entertained towards the benefactors of his Country, and from the strain of gratitude in which he speaks of them, I am fully persuaded, that, were he now alive,* he would be among the

* He died in London, in the month of August, 1783.

the first to bestow upon Your Lordship a distinguished tribute of applause.

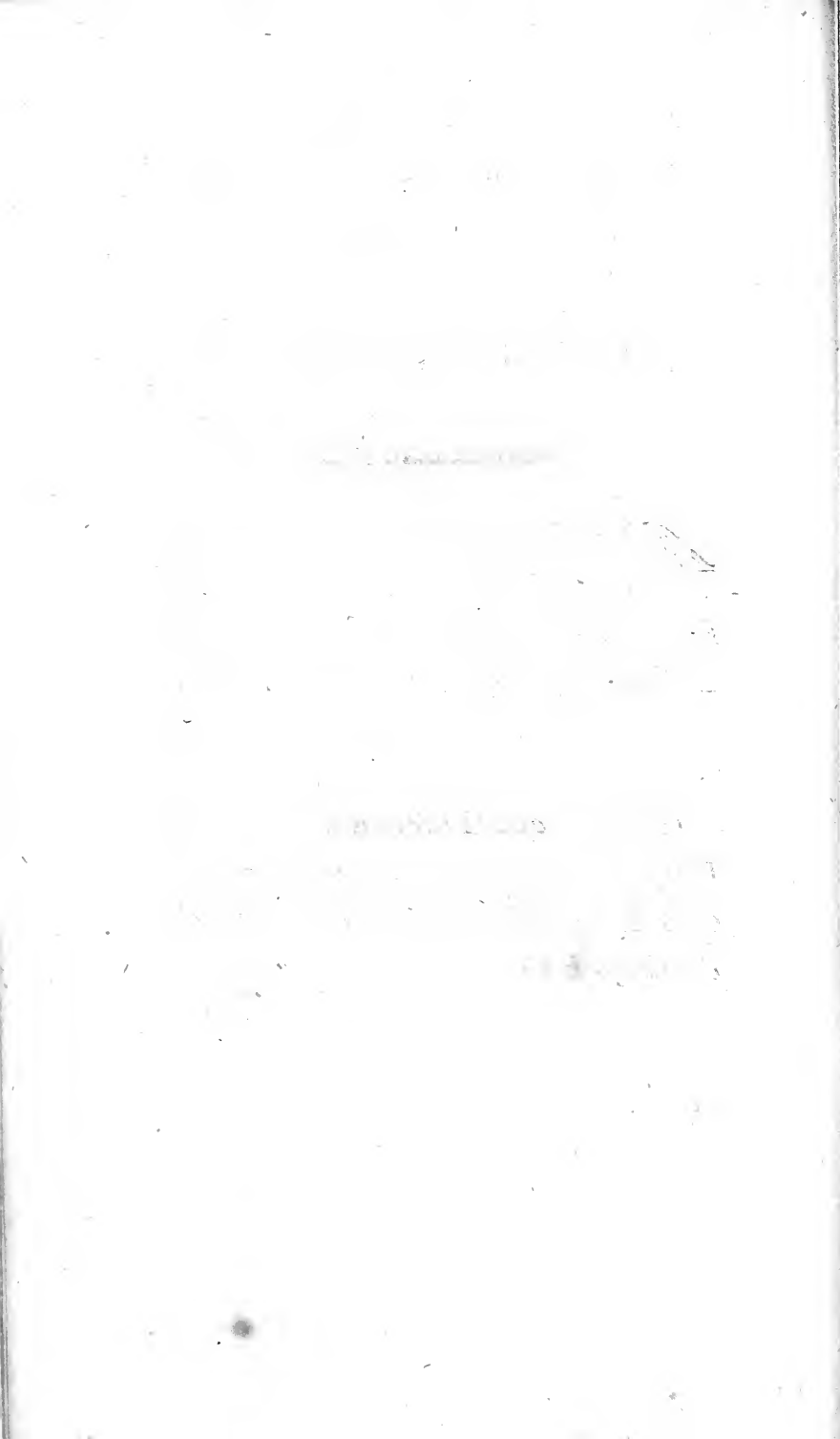
And as one, who hath much at heart the real interest of his Country, and the preservation of it's Language, to both which Your Lordship hath done eminent services, I am equally ambitious of publicly expressing the respect and gratitude, with which I have the honour to be,

My Lord,

Your Lordship's

Most humble and dutiful servant,

THE EDITOR.



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THE JOURNAL

OF THE

AMERICAN
SOCIETY
OF
JOURNALISTS

OF THE
UNITED STATES
OF AMERICA

AN
HISTORICAL ACCOUNT
OF THE
BRITISH OR WELSH
VERSIONS AND EDITIONS
OF THE
B I B L E.

WITH AN
APPENDIX,
Containing the DEDICATIONS prefixed to the first
Impressions.

Pro Patriâ.

PRINTED FIRST IN THE YEAR 1768.

ADVERTISEMENT.

IT will appear from the following account, that it is frequently impossible to procure Bibles for Protestants in Wales ; and that this has been the case more or less ever since the Reformation ; in which time the years of scarcity have been many more than the years of plenty. Were this sufficiently known, it would not remain long (it is apprehended) without a remedy ; especially if an objection to such a remedy, arising from imagined inconveniencies, attending the preservation of the Welsh tongue, could be removed.

To inform the publick of this case, and to remove this objection, was therefore the first and principal intention of the author. He will own himself much
mistaken,

mistaken, or the objection is here shown to be, in general, very trifling to the inhabitants either of England or Wales. The present was thought a fit season for an attempt of this kind; *as the Society for promoting Christian Knowledge are now soliciting the assistance of the able and the generous for the republication of the Welsh Bible.** This first and principal intention, it is believed, will need no apology. It

* In the Year 1769, the *Society* printed an octavo edition of the Welsh Bible, consisting of 20,000 copies. Of that impression they have not at present one remaining in their hands; in consequence of which they have it in contemplation to give out proposals for a new one; — what will be very desirable in various parts of the Principality in general. And here the editor feels it a duty peculiarly incumbent on him to record, that the publick-spirited Prelate, to whom these sheets are addressed, purchased of the Society, within these few years, their last remaining stock, amounting to *two thousand* copies, which his Lordship distributed throughout the diocese of Bangor; — many of them *gratis*, and the rest at a considerably reduced price.

“ To

It needs none to the writer's own mind. It will need none to the friends of religion, of virtue, and of knowledge; — none therefore to any person, whose approbation is worth having.

The best way of conveying information of the above case was thought to be by an historical deduction of the versions and editions of the book. But here materials were very deficient. The translation

“ To those clergymen, who are not already members of the above-mentioned *Society for promoting Christian Knowledge*, and whose circumstances will allow it, I would earnestly recommend their becoming so without delay. The expence is trifling; the use may be great. The distribution of [BIBLES, and] the little religious tracts belonging to the Society, will in some measure supply the want of what I fear is too much disused amongst us, — *personal conference* with our parishioners. Proper information concerning the mode and terms of admission may be had by writing to the Rev. Dr. Gaskin, *Secretary to the Society, in Bartlett's Buildings, Holborn, London.*”

See Bp. Porteus's Letter to the Clergy of the Diocese of Chester, in 1781.

tion had been made near two hundred years ago. No history had ever been given of this subject. It was, perhaps, never considered as important enough to deserve it. It might be deemed sufficient that there was a translation; and provided that was well done, no matter when, or by whom. If the editions of the book had been as regular and plentiful, as the version is good, the history of them would have still remained unattempted; and the want of it would not have had weight enough to press the author to this service, or to trouble others in this way. If the history seem defective, let its novelty, let the distance of the event, let the fewness and scattered condition of the materials, be its apology. If the manner of its execution be faulty, the writer alone is to blame. But he has no great notion of multiplying apologies; and is of opinion, that any part of this, and of every other work, which cannot stand without *propping*, should even be suffered to fall.

He

He has no claim to the Appendix, but that of an editor; nor any right to that, except the right of occupancy. He professes a great regard for the memory of the original proprietors; and would be glad to do them honour by publishing any of their remains, * which may have that tendency; more especially in the present case, since these their remains may be considered as vouchers for the history; and also agreeable to the reader, for their antiquity or curiosity.

* The Editor has in his possession a few original letters, written by the Venerable translators of the Bible into Welsh; which, from the nature of their contents, are reserved for a miscellaneous publication.

The

The reader is intricated to correct the following errata.

Page. Line.

- 2 4 For above-mentioned, *read* last-mentioned. ✓
 11 (m) For p. 407, *read* p. 310. ✓
 14 2 *Read*, unfortunately to be done by *Nobody*. ✓
 16 11 *Read*, Act for Uniformity. ✓
 19 14 *Read*, usefulness and necessity. ✓
 21 22 *Read*, associates or assistants. ✓
 73 penult. For of some consequence, *read*, of consequence. ✓
 91 20 For Was, *read*, Were. ✓
 106 19 *Read*, eadem sunt. ✓
 108 12 *Read*, quam quis ignorat, usum, dulce. ✓
 109 1—7 *Erase* the parenthesis, and place commas. ✓
 Ibid. 9 *Read*, in posterum. ✓
 115 (f) *Read*, τὰ παντα. ✓
 124 1 *Read*, indebted. ✓
 127 22 *Read*, inferiour. ✓
 171 6 *Place*, *th* in the, in the line below, opposite δ. ✓
 185 19 For tripto-tes, *read*, triptotes. ✓
 223 10 For participle, *read*, participial. ✓
 228 16 *Read*, συνταξίς. ✓
 234 11 *Read*, ἴδι. ✓

AN
HISTORICAL ACCOUNT
OF THE
BRITISH, &c.

THE vulgar versions of the Bible are in general owing to the Reformation from Popery, and were made either in the sixteenth century or since; an inquiry therefore of this kind is bounded by that important event, and can reach no further back than the reigns of Elizabeth, of Edward the Sixth, or at most of Henry the Eighth.

FROM an epistle of the Bishop of St. David (a), prefixed to the Welsh New
B Testament

(a) Dr. Richard Davies.

Testament printed in 1567 we learn, that there was a British manuscript version of the Pentateuch extant in the reign of the ^{last} ~~above~~ mentioned King. 'I remember,' says the Bishop, 'to have
' seen, when a lad, a translation of the
' five books of Moses in the British or
' Welsh tongue, in the possession of a
' learned gentleman, a near relation of
' our family.'

If we suppose the author to be sixty years of age, at the time of writing this epistle (b); and if we deduct from the date of it forty years, in order to bring us to the time to which he refers; we shall find that the above version must have been seen as early as 1527, about the middle of the reign of Henry the Eighth, and must have been made some time sooner. It was extant therefore a considerable time before the printing of any part of the Bible in Welsh, and even prior to any printed edition of it in

(b) He was sixty six. Le Neve, Fast. Anglic. p. 514.

in English. It is not said who was the author of this ancient version, and there may be no use or end of conjecturing; I cannot however forbear observing that Tyndal, the first Protestant translator of the Bible into English, was a native of Wales, and lived about this time.

SOME other small and detached passages of Scripture seem to have been translated into this language, in the days of Edward the Sixth, and printed probably for the use of his liturgy or service book. One little thing of this sort was published in 1551, in that King's reign, and is mentioned by the late Mr. J. Ames, Secretary to the Antiquarian Society. The title of it, as printed (c) in Ames, is extremely incorrect; it signifies, in my way of reading it, *Certain portions of Scripture, perhaps the epistles and gospels, appointed to be read in churches in the time of communion and publick worship, &c. by W. S.*

B 2

THIS,

(c) Typograph. Antiq. p. 272.

THIS, little and inconsiderable as it may be thought, seems to have been all the effect the Reformation had in this way, on that part of the kingdom, till the reign of Queen Elizabeth; but that promised and produced something more considerable.

IN the year 1562, rather 1563, it was enacted by Parliament (d),

‘ THAT the Bible, consisting of the
‘ New Testament and the Old, together
‘ with the Book of Common Prayer and
‘ the Administration of the Sacraments,
‘ should be translated into the British
‘ or Welsh tongue; should be viewed,
‘ perused, and allowed by the Bishops
‘ of St. Asaph, Bangor, St. David,
‘ Landaff and Hereford; should be
‘ printed and used in the churches by
‘ the first of March in the year 1566,
‘ under a penalty, in case of failure,
‘ of forty pounds to be levied on each
‘ of the above Bishops.

‘ THAT

(d) 5 Eliz. c. 28.

‘ That one printed copy at least of
‘ this translation should be had for and
‘ in every cathedral, collegiate, and
‘ parish church, and chapel of ease,
‘ throughout Wales, to be read by the
‘ clergy in time of divine service, and
‘ at other times for the benefit and
‘ perusal of any who had a mind to go
‘ to church for that purpose.

‘ That, till this version of the Bible
‘ and Book of Common Prayer should
‘ be completed and published, the Clergy
‘ of that country should read, in time
‘ of publick worship, the Epistles and
‘ Gospels, the Lord’s Prayer, the Ar-
‘ ticles of the Christian Faith, the
‘ Litany, and such other parts of the
‘ Common Prayer Book in the Welsh
‘ tongue, as should be directed and
‘ appointed by the above-mentioned
‘ Bishops.’ And,

‘ That not only during this interval,
‘ but for ever after, English Bibles and
‘ Common Prayer Books should be had
‘ and remain in every church and chapel
‘ throughout that country.’

IN what manner the latter part of this Statute has been complied with, is not my business now to inquire. As to the former part, one year after the time, fixed by Parliament, *The New Testament, translated into the British tongue, was printed in a handsome quarto of 399 leaves; in black letter as it is called; disposed and divided, as to books and chapters, like our present Testaments; with arguments and contents to each book and to each chapter; with explanations of difficult words in the margin, but no references to parallel passages, as indeed there could not be, for there is no distinction of verses, except in some books towards the latter end; which is the more remarkable, as English editions of the Bible, before this time, have in general that distinction.*

OF this version the book of the Revelation was translated by T. H. C. M. (e) perhaps Thomas Huet, Chantor or Precentor of Menew, that is, St. David,

(e) Rev. begin. Marg. of this Test.

David (f). The second epistle to Timothy, the epistle to the Hebrews, the epistle of St. James, and both the epistles of St. Peter, were translated by D. R. D. M. that is, Dr. Richard Davies, Menevensis, or Bishop of St. David (g). All the rest of this translation was the work of W. S. that is, William Salesbury (h), very eminent, in his day, and amongst his own nation, for his great industry, learning and piety.

THIS Testament was printed in London, in the year 1567, by Henry Denham, at the costs and charges of Humphrey Toy (i). To it is prefixed a Calendar and an English dedication 'To the most virtuous and noble *Prince* Elizabeth, &c.' by the principal translator; and a long epistle in Welsh to his countrymen by the Bishop of St. David.

B 4

(f) Le Neve. Fast. Anglic. p. 515.

(g) Marg. Note in this Test. begin. of Epist. to Heb.

(h) 1 John begin. 2 Tim. begin. 2 Thess. end.

(i) Test. itself, at the end.

David. From these two pieces and the title-page we understand, that this version was made from the Greek collated with the Latin; that it was made with fidelity and diligence; and that Salesbury had the oversight of the whole, especially of the publication, 'by the appointment,' as he says, 'of our most vigilant Pastours the Bishops of Wales.'

BUT there was no edition, or version of The Old Testament into the British tongue, till above twenty years after this publication of the New. This must seem extraordinary; and we cannot but be surprised at such a delay, at such an instance of non-compliance with an Act of Parliament.

FOR the honour of the Bishops of that time in Wales I would hope, and from an expression used by Salesbury above I might conclude, that this delay did not proceed from any want of disposition in them to promote and forward this good, this necessary work. For the credit of my country I would hope, and

and from the little I know of the history of that period I believe, that this delay did not proceed from want of persons of skill and ability, at that time among the Welsh, to undertake and execute a work of this kind. And for the honour of still greater folks I could wish such a non-compliance may not have proceeded from want of sufficient time allowed, or from any other want of proper and necessary provision made, for the due and timely execution of it.

I have however some suspicions that all here was not as it ought to have been, and let it affect whom it may, I shall lay my suspicions before the Reader; and as this will be done with submission to the judgment of others, and with due deference to all proper Authority, it is presumed I shall neither deserve nor incur blame.

NOT to insist on the peculiarity of appointing, for the examination and perusal of this version, five gentlemen, who were to do it, in virtue of their
offices;

offices; who may have often, if not generally, been all English, but perhaps were never all together Welsh, or masters of the Welsh Language: not to insist, I say, on this very peculiar appointment; my first doubt respects the *time*, allowed by the Statute for undertaking and completing this business. This was between three and four years.

THE translating and printing of the whole of Luther's German Bible took up from 1522 to 1532 (k).

THE translators of the above mentioned British New Testament assure us, that it was done with *diligence*, that is, with all expedition possible; yet it was not finished and published, in less than four or five years' time.

THE English Translation of what is called Parker's, or the Bishop's Bible, was begun in 1559; but it was not finished till 1568. Bishop Burnet says indeed that it was printed in 1561. But that is a mistake, as may be known
from

(k) Le Long. Biblioth. Sac. vol. ii. p. 201.

from Lewis's History of the Translations of the Bible into English (1). And

KING James's new version of the English Bible was ordered as early as 1604; but it was not completed and published till 1613 (m).

BOTH these versions, it should be remembered, were not, properly speaking, new translations, but only revisions or corrections of former versions; yet they took up each of them (as did also Luther's) nine or ten years, ere they were completed. But according to the above Statute, The whole Bible, consisting of the New Testament and the Old, and very probably the Apocrypha, together with the Book of Common Prayer and the Administration of the Sacraments, is to be translated for the first time into the British or Welsh Tongue; is to be viewed and perused by five different persons; is to be

(1) Lewis's Hist. of Engl. Transf. p. 240.

(m) Ibid. p. ~~407~~ 310.

be printed, to be bound, and to be set up in every church in the country, in the space of four, if not of three years.

IN this present Century, the bare printing of the Bible in that language has taken up as much, if not more time. The edition of 1746 was begun in 1743; and the edition of 1718 was set about in 1714.

SUPPOSE the time allowed by the Statute to have been sufficient for the purpose; I suspect there are here *other omissions* or *neglects* of several things necessary for accomplishing this business; which neglects or omissions might not only have thus procrastinated and deferred it, but have even prevented it's being effected.

FOR the due performance of our English versions, with care and expedition, a regular plan is laid down, — the whole Bible is divided into several portions; a certain number of persons, almost a Septuagint, of known learning and abilities, are appointed by name

to

to undertake and execute the work; their table and other necessary expences, while employed (estimated at above One Thousand Marks, near Seven Hundred Pounds (n); the table, I say, and other necessary expences of these translators are defrayed by the Publick; and from the beginning orders are issued out by His Majesty, that they be speedily and amply rewarded with the first Parsonages, Prebends, or other goodly Livings, which should become vacant (o). But here no such provision is made. Nothing of this kind seems to have been thought of. No royal mandates are issued out. No care taken for rewarding or supporting the persons employed. No division of Scripture or parcelling it out among a certain number of persons. No plan at all laid down. No appointment of any one person to undertake the whole or any Part of it. It is ordered,

(n) Wilkins, Concil. Mag. Brit. vol. iv. p. 408.

(o) Ibid. p. 407.

to be done ordered,—it is ordered to be done, but unfortunately *by Nobody*.

It may be said, that these things are left to the care and direction of the Welsh Bishops, and ought to have been provided and regulated by them. *They are*, says the Statute, for the soul's health of the flocks committed to their charge, *to take such Order among themselves*, that this may be done; that is, They are to meet and consult together, They are to nominate and appoint proper persons to undertake this affair, They are to require and enjoin them to do it, They are to view and peruse the translation, when it is done; and if it appears to be right, they are to approve and allow it, and then get it put to the press and published. But,

It should be considered, with what fund and at whose expence all this is to be accomplished. How are the Bishops to engage and prevail upon able and sufficient persons to undertake it? How are the translators to be maintained
and

and supported, while they are employed? Or, How are they to be paid and rewarded afterwards? Who is to defray the expence of the press and publication, and other expences necessarily to be incurred, before the Book can be ready for the use of the Publick?

It should be remembered likewise, what is the penalty to be inflicted on the Bishops, in case they did not choose to do all, or any of these things. Is it Degradation? Is it Deprivation of their Livings? Is it the Loss of their Estates, or any considerable part of their Property? No. It is no such thing. It is a small, a trifling penalty. It is a fine of Forty Pounds each, which they must pay in case of non-performance. And what must be the consequence of performing what is enacted? Why, a much greater Sum expended, which, for ought appears to the contrary, must all come out of their own pockets.

SUPPOSE any five persons, at this day in the Kingdom, required by the greatest
Authority

Authority on earth to see any thing executed of a similar kind, or *to take such Order among themselves*, that such a thing may be done, or else to forfeit Forty Pounds apiece; — would they not much sooner lay down their forfeit money, than engage in an affair, which would cost each of them some Hundreds? Just a century from this time, when the present Statute came to be re-enacted by the Act ~~of~~ ^{for} Uniformity with a particular view to the Book of Common Prayer; this clause of the penalty was wholly omitted as inadequate, improper, or trifling.

WHEN I consider these things, my wonder ceases at the delay in this case; and I am almost tempted to ascribe the version and publication of the Bible in the language of Wales, — not to the authority or efficacy of the Statute, in that case made and provided, but to the good disposition, to the generosity, to the zeal and activity of particular, of private persons.

Two or three of these worthy patriots and benefactors to their country have been named already. The first of these, Huet, is only guessed at, and little known. ‘Davies was a confessor and an exile for his religion, in the reign of Queen Mary; he was restored to his country on the accession of Queen Elizabeth, and made successively Bishop of St. Asaph and St. David (p). Salesbury was a private gentleman of an eminent family in Denbighshire, of liberal education, for a time at the University, then at some of the Inns of Court near London; author of several treatises in Welsh and for promoting that language; much meriting, says Wood, of the church and of the British tongue (q).’

THE next person concerned, in doing his country and the church this signal service, was William Morgan, D. D.

C

Vicar

(p) Wood Athen. Oxon, vol. i. p. 202.

(q) Ibid. vol. i. p. 153.

Vicar of Llann Rhaiadr in Denbighshire, promoted in 1595 to the See of Landaff, translated to St. Asaph in 1601, and in 1604 to a better place. This gentleman for the first time since the Reformation translated, at least had the principal hand in translating, the whole Old Testament, and also the Apocrypha, into Welsh; he likewise revised and corrected the former version of the New Testament, and had them well and handsomely printed together, by Christopher and Robert Barker, in the *ever memorable year* of 1588. One copy of this book he presented to the Dean and Chapter of Westminster, in return for the civilities which he had received from that Learned Body, particularly from Dean Goodman. It yet remains in their Library. *It is printed in folio and on black letter; it contains the Old Testament, the Apocrypha, and the New Testament; it has contents prefixed to each chapter; it is distinguished into verses throughout; it has some marginal references; has pre-*
fixed

fixed to it a Latin dedication to Queen Elizabeth; has a calendar, one or two tables besides; and, like the preceding Testament, it is numbered not by pages, but by leaves, which amount to 555.

How Morgan came to undertake this business doth not appear. He doth not seem to have been employed in it by Authority. He doth not seem to have been nominated by the Bishops, commissioners for this affair. It should rather seem, that he engaged in it spontaneously, or influenced only by the usefulness ^{and} necessity of the work, and by the wishes and prayers of the good people of the land. This may be inferred, I presume, from the preface or dedication to his Bible. He is quite silent as to any order or injunction upon him, for this purpose; he says nothing of his being appointed by the Bishops his superiors, as Salesbury does in his dedication to the Queen.

It doth not appear when, that is, in what year, he undertook and set about

this translation. We have no reason to think, that he began soon after the enacting of Queen Elizabeth's Statute, or that he set out with the translators of the New Testament. It is probable, that he had done nothing about it, till a long while after the publication of their version. He had not done much, if any thing, in it, before Whitgift was made Archbishop of Canterbury. This I infer from the above dedication. He would have sunk, he says, under his difficulties and discouragements; he would have thrown up and relinquished the whole; or he would have brought to the press and published only the five Books of Moses, had it not been for the Archbishop's support and encouragement. This is not the language of a person, retained and employed by men in power. It is the language of one who had engaged himself freely, and who had it in his own option to persevere or not. And it shows too, that he had not done much before 1583, when Whitgift was promoted to Lambeth.

NEITHER

NEITHER doth it fully appear, what assistance or associates he had in this work. It may seem an undertaking, too laborious and tedious for one man. Three persons were employed in translating the New Testament, though some parts of that had been translated before; I mean the Epistles and Gospels, printed in Edward the Sixth's reign, which very probably were incorporated into the first edition of the Testament, and perhaps may be *the part of it, undistinguished by verses*. The Old Testament has the Apocrypha connected with it; by itself it is a much larger book; and the original language of it is less generally understood. The translation of it must be a work of more time and difficulty. It is probable therefore, that Morgan was only a Principal in this business, to whom others should be added as associates ^{or} ~~and~~ assistants. But who these assistants were may not be fully known; and it is still less known, what they did.

Wood tells us (r), that he was aided by Dr. Rd. Parry, afterwards Bishop of St. Asaph. But that I imagine to be a mistake, occasioned by the part Parry acted, above thirty years after, on a second version or edition of the Welsh Bible. However that be, Morgan himself says nothing of Parry; tho' he has taken care to mention and to make due acknowledgements to several gentlemen, his worthy patrons or assistants. These were the Archbishop of Canterbury before named; the Bishops of St. Asaph and Bangor (Dr. Hughes and Dr. Bellot I suppose) Dr. Gabriel Goodman, Dean of Westminster; Dr. David Powel, a Dignitary, says Wood, in one of the Cathedrals in Wales (s); Mr. Edmund Pryse, Archdeacon of Merioneth, author of the Welsh Psalms in metre; and Mr. Rd. Vaughan, Rector then of Lutterworth, afterwards Bishop of Bangor, of Chester, and of London.

THESE

(r) Athen. Oxon. vol. i. p. 727.

(s) Ibid. vol. i. p. 245.

THESE gentlemen encouraged and supported our translator in his work; they abetted and assisted him; *opem tulerunt*, says he, *non contemnendam*. They granted him free access to their libraries, which must be of considerable advantage. They perused and examined his version. They revised and corrected it for him. While attending the press, he lived with the Dean of Westminster; *qui*, as he tells us, *relegenti mihi ita adfuit assiduus, ut et labore et consilio me plurimum adjuverit*. These particulars are known from Morgan's dedication of his book, where he makes the most honourable mention of his chief patrons and associates. One would have expected to see, in this list, the name of Salisbury; perhaps he was dead by this time, as was also Bishop Davies. Dr. John Davies, we know, had some hand in this version. And so might some other persons, whose names, for reasons unknown to us, may not have been here inserted.

THUS, after a long delay of near thirty years, was the Holy Bible translated into the British or Welsh tongue; thus it was printed and published for the first time in that language, and the intention of the Statute, enacted for that purpose, at length accomplished; which intention after all makes no provision, but for places of publick worship, but for the chapels and churches throughout Wales. A very scanty, a very poor provision surely for a Reformed, a Protestant country. It provides only for the church, that is, for one house in a parish, and that a house hardly ever frequented by all the inhabitants, and, in common, not frequented above once in a week by any of them.

How far the present publication proved an adequate supply, even in this respect, may be doubtful; and cannot be precisely determined, without knowing the number of places, appropriated to religious worship in Wales, and the number of Bibles printed at
this

this time. The number of parish churches in that country is supposed to be about eight hundred (t). Add to these at random the chapels of ease, and the churches, cathedral and collegiate; and the whole number may amount to nine hundred or a thousand. But I much question whether this publication was numerous enough to supply so many places. The same causes, which procrastinated and delayed the version, might also cramp and lessen the impression; and render it small, scanty, and inadequate even to the publick wants of the country.

IMPRESSIONS of books in general were not at that period so numerous as they are at present, when reading is much more in fashion. I remember to have read somewhere, that Grafton the Printer, when soliciting an exclusive Charter to vend English Bibles, made use of this plea; — That he had,
at

(t) Walker says, 965. Sufferings of clergy, p. 166.

at a great expence, printed a large impression of that book, *consisting of fifteen hundred copies*. If fifteen hundred Bibles were reckoned a large number for England; half that number, a quarter of that number, might be thought a very large impression for Wales; and if so, if only five or six hundred copies were printed off at this time, there might, and, notwithstanding this supply, there would be a great many chapels and churches in that country yet destitute of Welsh Bibles. We may imagine that the provision now made was adequate to the number of places intended to be supplied; because that seems to be required by law; and because it is right it should be so. But this will not follow, any more than it follows, that the translation and impression itself was finished by the 1st of March, 1566; because it is ordered by Parliament that it should be. But however these things may have been; let the provision of this time have been adequate or not; this

this version has since received considerable alterations.

THE translation of the New Testament printed in the edition of 1588 had been made, as we have seen, by Salesbury and Davies; and only revised and corrected by Morgan. For some reason or other, Morgan revised and corrected it again; and it was ready for the press, when he died in 1604 (u). Whether he intended to have the whole Bible reprinted; and in that case that was his intention; whether he proposed only a further supply for the churches, or a more general provision for the country, is and probably must be for ever unknown; and it is likewise unknown, whether this corrected version of the New Testament was ever published or not. But,

IN the reign of James the First, the translation of the New, together with that of the Old Testament, underwent the

(u) Ames Typogr. Antiq. p. 435.

the examination and correction of Dr. Richard Parry, Morgan's successor in the See of St. Asaph. The alterations made in consequence of this examination seem to have been considerable enough to justify us, should we call, what was then published, a new version of the Bible into Welsh; as King James, and the persons employed by him, in the English impression of about this time, call their corrections and alterations a new translation of the Bible into English.

THIS corrected or new version of the British Bible is much the same with that in use at this day. It may be deemed the standard translation for that language, as King James's Version is considered with regard to the English. It was printed in London by Norton and Bill, printers to his Majesty, in the year 1620. The copy of this impression presented to the King is now in that noble repository of antiquities and curiosities, the British Museum. *It is a large*

large handsome folio; it is printed on black letter; it is divided like the former edition; it has large contents of chapters, and the references of King James's Bible in the margin; the sheets of the Old Testament and Apocrypha run E e e e 3; and the sheets of the New Testament run Y 2; it has prefixed to it a calendar and a Latin dedication *sacro-sanctæ et individue Trinitati, &c.* and to King James; in which the Editor gives us some account of the edition, and of his inducements to undertake it.

HE took considerable liberties, he there tells us, with the former translation; varying and altering it, in such a manner, that it might seem doubtful, whether the version by him now published should be reckoned Parry's, or his predecessors. '*Quædam,*' says he, '*cum præcessoris laude retinui; quædam* '*in Dei nomine mutavi atque sic compegi;* '*ut et hic sit ἀμφοτέρωθεν παράδειγμα,* '*et dictu sit difficile, num vetus an nova,* '*Morgani an mea, dicenda sit versio.*'

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HIS inducements or motives for undertaking this publication, he adds in the following remarkable words: ‘*Bibliis in plerisque apud nos Ecclesiis, aut deficientibus aut tritis; et nemine, quantum ego audire potui, de excudendis novis cogitante; id pro virile conatus sum in Britannicâ Bibliorum versione, quod feliciter factum est in Anglicanâ.*’ That is, the former impression of the Bible being exhausted, and *plerisque apud nos Ecclesiis*, many or most of our churches being either without any, or having only worn out and imperfect copies; and nobody, as far as I could learn, *so much as thinking of a republication*; — in these circumstances of this matter, and induced by these considerations, I set about revising our translation; and, as had been lately done for England, about providing a supply for the wants of my country, by a new edition of the British Bible, in a better and more correct version.

WHEN

WHEN I first heard of this edition, printed but a little while after King James had had the Scriptures translated anew into English, from the original Hebrew and Greek, and published for a more correct and more perfect English standard; when I heard of this correction and new edition of the same book in the Welsh tongue; I made no doubt but this must have proceeded from the care of Government, and had been particularly planned and ordered by his Majesty. How much must I therefore have been surprised on finding, from what is quoted above, that this was so far from being the case, *that, it seems, nobody had so much as thought of such a thing*; that Parry was entirely a volunteer in this affair, induced to undertake it merely from the consideration of the absolute wants and necessities of his country. *Many, if not most, of the churches were without Bibles; and we may rest assured there were none elsewhere.* Yet no provision
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is made, or likely to be made for their supply, but for the voluntary, but for the spontaneous undertaking of this truly Protestant and very Venerable Bishop.

DR. John Davies, the learned author of *Dictionarium Latino-Britannicum*, was Chaplain to the above Bishop. In 1621, the year after the date of Parry's Bible, Davies published in Latin his *Grammar for the British tongue*. He dedicated his book to the Bishop his patron. In the preface to that book he tells us, that for above thirty years he had spent much of his time in studying the language of his own country, and had some concern in both the versions of the Bible into it. '*Utrique S. S. Bibliorum Interpreti Brit. indignus fui administer.*' Thus modestly doth he speak of himself. Others speak of him in a different strain: '*In Bibliorum (Britan. scilicet) ultimâ et emendatâ editione, Joannes Davies perutilem impendit operam,*' says a Chancellor

cellor of St. Afaph and Bangor, few years after this time (v).

He was therefore assisting to both our principal Biblical translators. He had a considerable share in the second version and edition of the Welsh Bible, and ought not to be omitted *in an attempt to rescue from oblivion and darkness the memory and names of the persons concerned in it.* He seems to have been eminently fitted for such a work. He was a thorough master of the British tongue. 'He was esteemed, says Wood, well versed in the history and antiquities of his own nation, well versed in the Greek and Hebrew languages, a most exact critick, an indefatigable person, and well acquainted with curious and rare authors (w).'

ALL subsequent impressions have, in general, accorded with this edition of

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1620.

(v) Dict. Lat. Brit. inter Encom. Marg.

(w) Athen. Oxon. vol. 1. p. 597.

1620. There may be some small variations, but they are not material: they affect the size, the letter, or the paper (tho' here we have very little variety) they affect the spelling, or the change in the initials of words, which in this language is remarkable; they respect supplementary words, or the printing in capitals such words as answer to Jehovah, to Lord, to God, &c. printed in capitals in English; or they respect readings and references in the margin, or the division of chapters into paragraphs. Some editions have the year of the world printed at the top, or the side of the page; some add maps, chronological tables, and tables of coins, weights and measures, Hebrew, Greek and Roman; — to adapt the book to the Liturgy, some mark the psalms for the day of the month, and for morning and evening service; and likewise the chapters appointed for morning and evening lessons, throughout the Old Testament. In these and such like instances

stances there may be some variations; but in other respects, and in general, all impressions since have been only transcripts, or copies, of the version and edition of 1620.

THERE has been but one more folio impression of this book. It came out in 1690, seventy years after this time. It was printed at Oxford, not like the former on black letter, but on a common, or good Roman character; otherwise it is so similar as not to need a particular description. This is sometimes called Bishop Lloyd's Bible; and it is supposed that he had some concern in its publication. He is, I find, the author of the chronology, and of many of the references, printed in most of our English Bibles, particularly the Quarto ones (x). This chronology and these references are added, I am told, to this edition of the Welsh Bible. What else it has of the learned Bishop's,

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(x) Biogr. Brit. Lloyd, F.

I cannot find. The conduct of the impression, if my information is right, was intrusted with Mr. Pierce Lewis, an Anglesey gentleman, then at Jesus College, who it is said has discharged his trust accurately and well (y).

THE quantity of books in any of these folio impressions is not known. They were principally, if not solely, intended for publick worship; and, for various reasons, I should imagine the number of copies printed never much exceeded, if it equalled, the number of churches. But I shall dismiss, perhaps full late, this part of my subject, and proceed to give some account of the octavo editions of the same book.

FOR upwards of *seventy years*, from the settlement of the Reformation by Q. Elizabeth; for near *one hundred years*, from Britain's separation from the
Church

(y) MS. Account, penes R. Morris, of the Navy Office, Esq.

Church of Rome, there were *no Bibles* in Wales, but only *in the cathedrals or in the parish churches and chapels*. There was no provision made for the country, or for the people in general; as if they had nothing to do with the word of God, at least no farther than they might hear it, in their attendance on publick worship, once in the week. This is astonishing!

THE Bible itself may be reckoned a much more useful book in the smaller than in the larger size. In folio it is expensive, it is bulky, it is heavy and unmanageable, and not very convenient even for churches. A quarto would be much more handy for this purpose; that is the size generally used in the churches in Holland; if I mistake not, that is the size most commonly used in the English cathedrals, and in the Royal and many other chapels. In the smaller size it is most read, and comes into most hands. It is best adapted to the use of individuals, of schools, of families,

and of many places, appropriated for publick worship. I suppose there may be twenty times the number printed in octavo and under, to what there is printed in folio. Bibles, in octavo and under, become portable and convenient for the pocket, and they become at the same time cheaper and more reasonable.

THE honour of providing for the first time a supply of this kind for the inhabitants of Wales is due to one or more citizens of London; who, from a generous and noble concern for the good of their fellow-subjects, procured at their own expence an octavo impression of the Welsh Bible in 1630, in the reign of Charles the First.

It gives me particular pleasure that I can mention some of these persons by name; I do it with gratitude and great veneration for their memory; and I could wish the names of all concerned might be recorded with honour, and had in everlasting remembrance. It was a noble

noble instance of generosity and public spirit; tho' it is neither the first nor the only instance, wherein citizens of London have taken the lead, and set others an example, worthy the imitation of the greatest personages. Should the reader have an opportunity, let him run over the thirtieth chapter of Stow's Survey of London, and see there the noble acts of it's citizens. If that list were continued to the present time, I might defy the world to produce it's equal, or any thing near it.

THE indefatigable Mr. Strype tells us (z), that Mr. Rowland Heylin, an Alderman of London, sprung from Wales, *charitably* and *nobly*, at his own cost and charges, in the beginning of the reign of Charles the First, caused the Welsh Bible to be printed in a more portable bulk, being only printed in a large volume before, for the use of churches. The first edition in a port-

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able

(z) Survey of Lond. vol. 2. b. 5. p. 142. edit. 1720.

able size is the edition of 1630, and must therefore be the edition referred to by Mr. Strype, and understood by him to have been printed at the sole charge and expence of that worthy Alderman. Mr. Strype was mistaken in ascribing this matter wholly to Mr. Heylin. Sir Thomas Middleton, a native of Wales, a Magistrate also, and Alderman of London, was a coadjutor, and a generous contributor to this good design. To these two Aldermen, the late Rev. Mr. Griffith Jones joins other citizens of London, whose names he wishes to have had, but had not, in his power to mention (a). To the joint and united benevolence and liberality of these gentlemen, Wales is indebted for the first impression of the Bible, in a portable bulk and of a small price.

In the year 1654, there was a second edition of this Bible in octavo, consisting

(a) Welsh Piety for 1742.

sisting of six thousand copies. This is the first account we have met with of the number of copies contained in any impression. For this we are indebted to Mr. Charles Edwards, author of a Welsh book, called *Hanes y Ffýdd*, written in the last century, several times printed, the first time with an Oxford *Imprimatur*, August 1, 1676. Edwards doth not inform us to whom we are particularly obliged for this very considerable supply, as it must be then deemed. And for want of particular benefactors to whom we might refer it, I have sometimes been disposed to amuse myself with ascribing it to the temper of the nation, and of the times in which it was granted.

THIS Bible was published in the year 1654, the first year of the protectorate of Oliver Cromwell, whose ancestors are said to have come from Wales, and whose family name is said to have been originally Williams. At this period the cast of the times, the disposition of the people,

people, of the people in power, and of the people in general, was religious. Attachment to scripture was the general profession. Scripture knowledge was in vogue; and scripture language, the language in fashion. Scripture phrases are taken up and applied to every occasion and event. *The Lord of Hosts—God with us—*&c. were the mottos of the times, the word of battle, the cry of armies, and the stile of coins, medals, and inscriptions. These very times produced *the London Polyglott Bible*. This temper and genius of the people produced *an Act for the Propagation of the Gospel in Wales*; and several regulations respecting religion. No wonder then, it should also produce the publication of the *Welsh Bible*, as proper and necessary to enforce and establish their own act and regulations.

IN a little time this impression was exhausted; and Bibles became scarce and dear. Upon inquiry in 1674, not above
twenty

twenty copies could be found on sale in the city of London; and not above thirty-two to be purchased throughout England and Wales. This occasioned another octavo edition, which came out in 1678, and consisted of eight thousand copies, by much the most numerous impression yet published; one thousand of which were immediately given away among the poor; and the rest were reserved and disposed in proper places, to be sold at four shillings per Bible bound.

THE account of this impression, of the number of books it contained, and of the manner of disposing them, is better known, and probably will continue to be more generally known, than the state of any other edition of the same book. This is owing to the merited reputation and fame of Archbishop Tillotson; among whose works there is *a sermon on the death of Mr. Thomas Gouge*, who had a principal hand in this publication of the British Bible.

MR.

MR. Gouge was a most benevolent and generous man. Out of an annual income of one hundred and fifty pounds, he used to give away one hundred a year in charity. He made Wales in a particular manner the object of his charitable regards. When between sixty and seventy years of age, he used to travel into that country, and with his own hands distribute his bounty among the poor and indigent inhabitants. He set up among them *a great number of schools* (it is said between three and four hundred) to teach people to read Welsh and English; and he supported and continued these schools for several years. To render these schools the more useful, he took care to supply the people with Welsh books. When he could meet with none fit, in their own language; he caused such to be translated from the English, and printed for their use. *The Whole Duty of Man, the Practice of Piety,* and some other practical English books are mentioned as translated, and printed
by

by or for him, with this view. And books of religion, devotion, &c. in the Welsh language, which were not to be had, or very dear; these he caused to be reprinted, particularly the *Book of Common-Prayer*, the *New Testament*, and the above edition of the *Welsh Bible* (b).

It is not to be supposed, that he did all this, at his own cost and charge. Ten times his fortune would not have been sufficient to defray such an expence. The support of so many *schools*, of so many *publications* and *distributions*, must have been the work of a number of persons, who, excited to this charity by his arguments, and more by his example, might employ him to manage and dispose of their joint contributions. Dr. Calamy has preserved a paper, containing an account of his faithful discharge of this trust, audited or attested by Tillotson, Whichcot, Stillingfleet, Pool, &c. (c).

BESIDES

(b) Tillotson on Death of Gouge; and Calamy's Account of Ejected Ministers, vol. 2. p. 8.

(c) Calamy ubi supra.

BESIDES these gentlemen, eminent for their station, learning, or goodness, there was another person not included in the above list, yet very active in promoting these charitable designs, for the advantage of Wales; I mean Mr. Stephen Hughes of Swansea, Glamorganshire. He seems to have done in the country, what Mr. Gouge did in London. He procured subscriptions and donations for this purpose, and contributed liberally himself. He translated several English books into Welsh. He published, it is said, near twenty Welsh books, several of them at his own expence. Among the rest he collected together and printed the excellent *poems* of the Rev. Mr. Rhys Prichard of Llandovery; — a book the most known, and the most read, of any in Wales; the Bible alone perhaps excepted. The preceding edition (Cromwell's Bible, if I may so call it) had been printed very incorrectly. Whole words, and parts of sentences had been
omitted

omitted (d). To rectify these mistakes, and to prevent others on the present publication, Mr. Hughes took upon him the care of the press; and as he was a man of learning, and thoroughly acquainted with the British tongue, this edition was well printed, and came out very correct (e).

THESE pious and vigorous endeavours of Gouge, Hughes, and others, must have had a considerable effect on that country. The schools, set up and continued in various parts of it, and the books translated and published for the use of it's inhabitants, must have spread knowledge amongst them, and given them a taste for reading. The consequence of which was, this numerous impression of the Bible was in few years exhausted, and the book became again scarce and dear. Mr. Gouge died 1681,

two

(d) Hughes's Preface to *Llyfr-Ficar*.

(e) Calamy's *Account of Ejected Ministers*, vol. 2. p. 718.

two or three years after the above edition came out, and consequently before any want of another could be sensibly felt; but Mr. Hughes lived long enough to discover it, and to exert himself a second time in this affair. He set on foot another impression, but did not live to see it finished. He died about the year 1687; but the next octavo edition of this Bible was not published till 1690.

THIS impression was more numerous than any of the preceding. I cannot find the exact number of copies, which it contained; but we are told by Calamy (f), that about ten thousand were distributed in Wales by the editor Mr. David Jones, who, it is said, took a great deal of pains in printing and spreading Welsh Bibles. It seems that the principal patron of this publication was a noble Lord of the Wharton family; I suppose Thomas Baron Wharton, afterward

(f) Calamy's Account of Ejected Ministers, vol. 2d. p. 720.

afterward Viscount Winchendon, Earl and Marquis of Wharton; a zealous Protestant and promoter of the Revolution; a faithful servant to King William; and one of Queen Anne's ministers in the *glorious* part of her reign. Jones was patronized in this undertaking by other persons of quality, besides Lord Wharton; and generously assisted by some ministers and citizens of London (g).

The edition of 1690 was the last in the seventeenth century. It made the fourth impression in an octavo size; and the seventh in all of this book, before that period. It is not so handsomely printed; not on so good paper, nor with so neat a character as the preceding; otherwise for size, for type, and for number of sheets, they are much alike among themselves, and like to several English impressions of the Bible of about the same date; they are printed pretty close, and the letter is rather small, and

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therefore not quite so well for the eye ; but yet the book is so portable, so convenient in many respects, that I have often wished we had the same book again printed in this form, both in Welsh and English.

IF we attend this subject into the present century, we shall find the state of it altered much for the better. Millions sterling have been expended on works of benevolence, in this country, since the year 1700. Should any one question this, and think the prodigious sum too enormous, let him reflect on the number of hospitals, established in town and country ; let him make an estimate at random of the expence of erecting and supporting these hospitals ; let him add to these our schools of charity, for the instruction and support of the children of the poor and destitute ; to these still add our numerous companies and charitable institutions (some of which distribute annually thousands

sands of pounds) and besides these, the private distributions of individuals; and when all this is considered, the above assertion of millions being expended in charity, since the commencement of the present century (though the sum must seem vast and prodigious) will not be thought to exaggerate.

To furnish with Bibles a nation of Protestants; a nation in the neighbourhood of London and part of Britain; a nation consisting, it may be, of sixty thousand families, or of no less than three hundred thousand individuals; to furnish so many persons with Bibles, is a design so excellent and so noble, that it cannot but have met with attention and regard, in this age of benevolence, in this exuberance of charity.

WITHIN these fifty years last past, there have been four impressions of this book. *The first was published in 1718; the second in 1727; the next in 1746; and the last in 1752. They are all in octavo. The second is rather smaller than*

the others. It is likewise without contents of chapters, and without marginal references; and for that reason it was never so much valued by the people for whom it was published; such is their attachment, such is their prejudice, to these contents and references; with which, except in this single instance, they have hitherto ever been gratified. The three other editions are large handsome octavos, on good paper and letter. They have the Apocrypha, contents, and references. They have the year of the world on the top of the page; the church lessons marked in the Old Testament; and the Psalms for morning and evening service, for every day in the month. They have also annexed a scripture index or chronology (h); tables of weights and measures; the Psalms in metre; and some hymns, and forms of prayer (i).

THE

(h) *This index is an epitome of Archbishop Usher's Chronology by Bishop Lloyd. It is taken from the English impression of the folio Bible of 1701, and was translated by S. Williams. MS. Account, penes Mr. Morris, compared with Lewis's Engl. Transl. p. 350.*

(i) The Edit. of 1752 had no Apocrypha.

THE Bible of the impression of 1718 is commonly called Moses Williams's Bible, from the Rev. Mr. Moses Williams, curator of the press to that edition. He was vicar of Dyfynog, in the county of Brecon; a gentleman of good literature, who well understood the British and the learned languages. He translated several books into Welsh. He assisted Dr. Wotton in publishing the *Leges Wallicæ*. He gave at the end of his Bible a glossary, or interpretation of Hebrew and Greek names; and his impression is reckoned correct and well done.

THE Bible of either of the two last impressions may, for a like reason, be called Mr. Morris's Bible (k), from the name of the gentleman who was curator of the press to both; a gentleman well versed in the language and history of his country; the most critically acquainted of any, within my knowledge,

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with

with the subject of these papers; as communicative as he is knowing; to whom the author, to whom the reader is obliged for many particulars contained in this account. The edition of 1746 was printed at Cambridge, and has several literal errata, occasioned by the curator's living in London, at a distance from the press. The edition of 1752 was more under the curator's inspection, being printed in London (as were all the other editions of this book, except the above and the folio of 1690) and it is, I believe, as correct as any edition whatever of this book.

IF I am not mistaken, Wales is more or less indebted to the Society for promoting Christian Knowledge, for every impression within this century. They were the principal promoters of the edition of 1718. Others were admitted to subscribe, and at a certain price had any number of books, in proportion to their subscriptions. This appears from

from the propofals for the impreffion, thrown out by the Society in 1714 (1); and feems very fair and likely to take. But what number of copies were printed at this time doth not appear. With regard to the edition of 1727 I have no particular intelligence. I afcribe it to the Society, as the moft likely perfons I can think of, to have been it's patrons and promoters. The two other impreffions are well known to have been undertaken and executed at their expence. They confifted of *thirty thoufand Bibles*, and ftood the Society in *fix thoufand pounds*; which large expence it was enabled to bear, through the generous contributions of multitudes of individuals in town and country. The book was diftributed in Wales, moftly by the Society's members or correpondents; and ordered to be fold at Four Shillings and Six-pence per Bible, bound. And for this large and liberal fupply, that

E 4 Society

(1) MS. Account penes Mr. Morris,

Society deserve the grateful acknowledgement of every Briton ; and they are hereby desired particularly to accept the thankful acknowledgement of One, with the warmest gratitude, and the highest sense of national obligation.

BESIDES these several editions and versions of this book taken together, there have been other translations, or impressions, of some parts of it, separately published.

A metrical version of the Psalms by Captain Middleton. London printed in 1603, by Thomas Salesbury (m). The book is in the possession of Mr. Morris.

In 1647, the New Testament was printed alone in 12mo, without contents of chapters, or marginal references (n).

In the year following were printed Mr. Archdeacon Pryse's Psalms in metre of the same size (o). I suppose these Psalms
must

(m) Ames' Typogr. Antiq. p. 435.

(n) MS. Account, penes Mr. Morris.

(o) Ibid.

must have been printed before; but of this I have no account.

The New Testament was printed separately in 1654, of a larger character than the Bible of the same date (p).

The same Testament was published together with the Psalms, in prose and metre, by means of Mr. Gouge, &c. in 1672 (q).

The same Part was again separately printed in 1752, by means of the Society for promoting Christian Knowledge. And I believe it has been frequently published by itself at Shrewsbury; and may be had, I imagine, at any time.

HAVING thus attended this subject to the present time, and given the best historical deduction of it, in my power; I shall beg leave to hazard some few reflections upon it, and submit them to the judgement and candid consideration of the publick.

I

(p) Teste Charles Edwards.

(q) MS. Account penes Mr. Morris, &c.

I begin with observing, that the British version of the Bible done in the manner, and under such circumstances as have been mentioned, does great honour to the persons who undertook and effected it. It does honour to their piety and patriotism. It does honour likewise to their literary abilities, and to the knowledge of the times.

OUR translators were men of real learning and knowledge. Salesbury, we have seen, was a person of liberal education. He seems to have been a good linguist for the age in which he lived; and his translation was made directly from the Greek, collated with the Latin. Bishop Davies was employed in translating, from the Hebrew into English, part of the Old Testament, for what is called Parker's or the Bishop's Bible (r). Parry, Wood tells us, was on account of his learning promoted by King James to the See of St. Asaph (s). Dean Goodman,

(r) Burnet, Lewis, &c.

(s) Athen. Oxon. vol. i. p. 727.

Goodman, Dr. Powel, Dr. John Davies, and others, assistants in this business, are known to have been men of good literature, and general knowledge. And I conclude from various considerations, that Dr. Morgan was a person of sound learning, and well acquainted with the original languages of the Old and New Testament.

HE was a Cantabrigian. But Cambridge has had *no Wood, no Athenæ Cantabrigienses*; for want of which we are often at a loss for little anecdotes relating to such as are brought up at that university. Here however Morgan had his education; and here he received the testimonials usually given, in these seats of learning, to capacity and improvement. After this, we hear nothing of him till he is encouraged, at his living, some hundreds of miles from the Capital, as a proper person to undertake the translation of the Bible, especially of the Old Testament, into the British tongue. His encouragers and ap-
provers

provers are an Archbishop, two Bishops, and others, persons of learning themselves, and proper judges of learning and merit of this kind in others. And when he had completed his version, Queen Elizabeth gave him a Bishoprick, as the due reward of his labour. These are strong presumptions of his being equal to the work he undertook. Besides, there are, I think, internal proofs, in the translation itself, of it's being made directly from the original. I cannot read the First Chapter of Genesis in Hebrew and in Welsh without coming to this conclusion. Every competent judge of this matter may perhaps be satisfied hereof, by the turn of one sentence frequently repeated in that chapter (t). Here the Welsh is more like the original than any modern translation I know.

I should not have taken notice of these things, had it not been for an idle story
recorded

(t) Ver. 5, 8, 13, &c.

recorded in Ames (u); which seems to insinuate, that Morgan translated only from the English. It is grounded on a single word, *Rev.* chap. 5. ver. 8. of the edition of 1588; and not as Ames has it, of the Testament of 1567. Here, instead of *Phialau*, the Welsh for *φιαλαι* in Greek, or *vials* in English, *Crythau* is used, which signifies *violins*; and this is supposed to have happened through the translator's having only the English before him; and mistaking even that, and taking *vials* for *viols*, and that again for *violins*, and then rendering it *Crythau*. This undoubtedly is a very gross mistake; but whomsoever it may affect, it should not affect Morgan, who did not translate the Revelations, nor the New Testament. Nor does it affect the real translators of that part of Scripture. In the first edition it is printed right. It is *Phialau*, and not *Crythau*; and the introduction of it into the next impression

(u) *Typogr. Antiq.* p. 321.

impression cannot have proceeded from ignorance; but may have been the effect of extreme carelessness, or, which may be more likely, of mere wantonness.

AGAIN, I cannot help lamenting the disadvantages of my countrymen in this respect, for a considerable time after the Reformation, and in some measure even to this day. Their fellow-subjects in England had great numbers of Bibles, of different prices and bulk, published in the reigns of Elizabeth, of Edward VI. and of Henry VIII. In the next century they had, as I may say, an infinite quantity, not only of books, but of editions, printed for their use. At present (besides what is done in Scotland and elsewhere) the press is continually going at three different places in England for this end. Their supplies are as various as they can wish; they are as regular and as plentiful as the harvest, or their daily bread. But for the supply of Wales, there was but one quarto

quarto impression of the New Testament; and one more of the whole Bible in folio (probably neither of them numerous) during the course of the sixteenth century. They had no Bible of a portable size, and of easy purchase, for near one hundred years after the Reformation. They had but two folio and four octavo impressions in all the seventeenth, and till a good way in the eighteenth century. The whole number, contained in these several impressions, might amount to about thirty thousand Bibles; which, if they had come out all together, and were divided among three hundred thousand inhabitants, would be only one book between half a score persons. But that would be a wrong method of calculation in this case. This may be the sum of what came out at different periods, during one hundred and fifty years. Some part of which time, there might not be as many Bibles as parishes; and perhaps no single supply before this century

century yielded more than at the rate of *ten books*, some of them probably not above *five books*, for a parish.

HAPPILY, the state of things at present is different. There have been four impressions within the space of the last fifty years; two of them very numerous, containing as many as all the editions before 1700. But still there is not the plenty, nor the variety, enjoyed in other parts of the kingdom. There is frequent scarcity and dearth; generally speaking and for years together, there is no Bible to be had, except by accident. The supplies of it, when they come, come by intervals, and at considerable distances; they proceed from the benevolent, the generous efforts of particular persons or societies, which are irregular and uncertain; and which, if they are plentiful, and especially if the books are given away, occasion a glut for the present, and in few years want again.

CONSIDERING

CONSIDERING the prevailing charitable disposition of the times, I cannot preface any thing very bad in this case, for the future. Supposing this disposition to continue, no scarcity or want will long remain unprovided for. But still I could wish to see this matter set upon somewhat a different footing. Instead of supplies, be they ever so large, thrown out at long and uncertain intervals, I could wish to have supplies, regular and stated. I could wish to have supplies for the people in general, and not for any denomination or part of them only ; supplies, adequate to the wants, at least to the demands, of the country ; and so disposed, that any person may have recourse to them, and procure any quantity he pleases, either for himself or others. Such is the state of this matter in England ; such I wish it to be in Wales ; but such hitherto it has not been.

THE printers to the King's most excellent Majesty have had a succession of

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patents,

patents, to the exclusion of all others, except the two Universities, for printing Bibles, &c. *in the English tongue*. One or two of these patents, in a reign of patents and of James the First, say; *or in any other language* (v). These patents, it is said, convey an exclusive right to print Welsh Bibles. I would say nothing to the contrary. I only wish the patentees would be so good as to take full possession of their right, and put it to some use. Hitherto they do not seem to have done it. In one hundred and fifty, or two hundred years' time, they have printed (at their own risk and charge) as many Bibles for Wales, as they have printed Hebrew Testaments for the Jewish Synagogue; that is, none at all. As to the folio editions, it may not be quite so plain; but as to the octavos, we know at whose expence they were printed. Supposing the
the

(v) *Baskett v. University of Camb.* in Burrow's Reports, vol. 2. and in Burn's Eccles. Law, vol. 1. P. 347.

the patent-makers originally meant to convey this right; if it is not taken up, there may be some danger of incurring a forfeiture; if a non-user should not be incurred already. But I would make no objection to any thing, provided the country be duly supplied. But if it is not supplied; and if it's not being supplied be owing *to any exclusive grant for printing*; there is then ground of complaint; there is a grievance, *a national grievance*, which ought to be redressed.

BUT it will be said, patents, like pensions, are beneficial things. If they are for the honour, they should be for the profit, of the pensionee or the patentee. No grants made to a meritorious grantee should be to his detriment. And no patent can be supposed to oblige a gentleman to do any thing to his own hurt. Very true. And I imagine the obstruction in this case arises from want of sufficient profit attending it. I do not understand this business of printing.

It will however venture to say, that it seems very strange to me, that this matter should not promote private profit and advantage, as well as publick benefit.

I SUPPOSE in two hundred years' time, or since the Reformation, sixty or seventy thousand Welsh Bibles to have been printed; this, tho' little in comparison with the wants of the country, is yet a considerable number, and at the rate of *three or four hundred Bibles per annum*; besides Testaments, and Common Prayer Books. More than this; since the year 1746, no less than thirty thousand of these Bibles have been printed. In the present year of 1768, and some years back, that is, in twenty years' time and under, they are all taken up, and not a book left for sale. Inquiry has been made in London, and not one is to be found; and, I believe, none in the country, except by accident. Now, this is at the rate of *fifteen hundred books per annum*; should the stated demand be only two-thirds, or but one half

half of that number, even that would be considerable; and it may be imagined worth any one's while to attempt to satisfy. Thousands of English Bibles are given away annually by generous individuals, and by generous Societies; and I cannot help thinking but some hundreds in the Welsh language would be annually distributed by societies or individuals of such a disposition, if they might have them for that purpose at a moderate price.

BUT to any provision whatever of this kind for the inhabitants of Wales, it is objected; — *That it would be the best way to prevail with them to neglect and forget their mother-tongue; to learn and become well acquainted with the English language; and thus in time to become of one speech, and more entirely one people with the rest of their fellow-subjects.* This seems to be the wish and desire of many at present; and this seems to have been the aim and intention of Government, ever since

the Reformation. For this end, an Act of Parliament, already mentioned, requires English Bibles, and English Common Prayer Books, to be set up and remain in every church and chapel throughout that country. And with this view, have been projected and attempted methods, taken notice of by *the patriotic and spirited Author of Considerations on the Illegality of preferring Clergymen unacquainted with the Welsh, &c.*

THIS is a principal point, and it has materially affected this subject from first to last. It has in fact deprived that people of *the administration of justice* in their own tongue. And it was like to have prevented their ever hearing *the laws of God* and *the gospel of Christ*, as well as *the laws of the land*, in their own language. This, it is said, was solemnly debated at a very honourable board in Queen Elizabeth's time. From the issue of this debate, and from Dr. Morgan's dedication, I conclude that her Majesty was on the side of Wales, upon
this

this occasion. Her successor here trod in her steps. King James, though he issued out no commands about the Welsh, as he did about the English Bible, yet was graciously pleased to acquiesce in the publication of it. Two Archbishops of Canterbury at least have thought it right that the Welsh should have a Bible. One distinguished patriot and peer of the realm, several bishops, and many private gentlemen are mentioned as patrons and abettors on this side. I have wished, I have tried to find out others on the same side, but can find none. Here history is silent; and I must be silent also.

It will be more agreeable to me, and more to my purpose to remove, if I am able, this capital objection against the publication of the British Bible. For this purpose I shall attempt to shew — *the insignificance of the end here intended; the impropriety and inefficacy of the measures, here proposed to accomplish this end,* supposing the end to have been

ever so important; and that there are other methods, *much more suitable*, and that will be *more effectual*, to answer this end.

WHATEVER veneration I may have for my mother's tongue; for an ancient, expressive, and sonorous language; the original, and once the general language of this country, and perhaps of Europe; I would yet willingly give it up for important, for valuable considerations. The objection proposes the forgetting of the Welsh, and the learning of the English, as something good and beneficial; as *best* for somebody. Let us consider therefore the advantages attending it, and who are like to receive the benefit.

THESE advantages cannot extend to all the numerous subjects of his most gracious Majesty King George, throughout the several parts of his extensive dominions. This is of no more consequence to the generality of them, than to the dwellers in Mesopotamia, or in Patagonia.

Patagonia. Not to speak of our American colonists (who I dare say care very little what language is used among the mountains of Wales) not to say any thing of our fellow-subjects at a great distance ;—what doth it signify to a person residing in Scotland, in Yorkshire, in London, or even in Bristol ; whether the inhabitants of Ysgyryd Fawr, or of Penmaen Mawr, talk Welsh or any other language to their own families or neighbours ? whether they pray to God, read his word, or transact their civil affairs in their own, or in the English tongue ? If they could talk twenty languages, or do their business without any language, it is nothing to those who have no connection, or correspondence with them. To such as have occasion to go into that country, whether North or South Britons ;—to itinerants in law, in physick, or divinity ; to itinerants for business, for curiosity, for some purpose, or to no purpose, it may be of ~~some~~ consequence. It might be well, it would be

be convenient for them, if his Majesty's good subjects in Wales were all English; but however it can hardly be desired, that a whole nation should forget their own tongue, and learn another for them; and the only reasonable and easy method for removing this inconvenience would be for such persons, before they go to that country, to take care to learn Welsh.

If this is of little or no consequence to his Majesty's subjects residing in England, Scotland, &c; let us consider what may be the consequence with regard to such of these as are residing in Wales; the people here particularly interested. Here again, I own, it seems to me of very little moment; I mean, to these who are residents, or stay at home; who in every country must be by far the majority. The general, the common business and concerns of civil, of religious, and social life may be transacted, I suppose, as well in Welsh as in English. A Cambro Briton may mind his farm and his merchandize, if he has
any;

any; he may sow his corn, and bring home his harvest; he may live as long, and do as much good, with only his own mother-tongue, as if he had twenty tongues besides. But as to those who are non-residents, who leave their native country, and come over to England; as to those who cross the Severn, the Wye, or the Dee; those who come up to London, and have a mind to distinguish themselves in the metropolis; — to them the Welsh or another language is not indifferent. The English is of advantage, is necessary; and it is their personal concern to learn and attain it.

THIS matter, in this way of considering it, cannot appear of any great consequence. It is a mere *affair of convenience*, of convenience comparatively to few, to one in a hundred, to three thousand, may be, out of three hundred thousand inhabitants, to whom in general it is of little importance. It might be convenient, if all the world was now, as it was in the days of Noah, of one
speech

speech and of one language. This might facilitate travelling; it might promote trade and correspondence among the different countries and nations of the earth; but for all that, I never heard of any law made, nor of any bill brought into any Senate, for extirpating tongues in general, and establishing some one common and universal language. If a formal decree may have been proper for the purpose of extirpating the Welsh tongue; why not another equally formal and weighty to abolish all dialects of the English but one? to put an end to Irish inaccuracies and blunders? and to give a pure pronounciation and a sweet accent to the inhabitants of Edinburgh, of Northumberland or Devonshire? Again,

IF we grant *the end* here to be worthy, and of greater importance than it seems to be; *the methods* made use of to accomplish this end, will yet remain very improper and disproportioned. To bring
about

about an *uniformity of language* between two neighbouring nations, subjects of the same sovereign, in a state of perfect harmony and peace;—what must be done? Why, *The Holy Bible* must be withholden from one of them; *the word of God* must be withdrawn from one people, till they can all understand it in another tongue; that is, it must be for ever withholden from thousands who never can, nor will, learn any other. To describe here, is to expose. The very naming of these means must surely be sufficient to show them to be, to the last degree, improper and preposterous. They affect the religion of a people; they infringe the rights of conscience; they interfere with their duty to God, the care of their souls, and their eternal salvation; with which no schemes of human policy should interfere, *on any account*, much less on account of a mere trifling inconvenience.

HERE lies the great, the unanswerable objection to these measures, for a change
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of language. They affect, they deprive a man of what he considers as essential to his most important interests, for a trifle, for nothing to him. He is born in a certain country, he learns the language of his parents and of his country, as naturally and as innocently, as he sucks his mother's breasts, or breathes the common air. He has neither opportunity nor ability to learn any other tongue. And what is the consequence? He must never hear of a Saviour or salvation; — not because the gospel was never heard in the land, nor because he is under an Anti-christian government. No; his superiours are Christians, are Protestants; the Gospel is in his neighbourhood; and may be preached in his language as well as in any other; — but it must not be read nor preached in it; *because, should it be, it will obstruct the spread and progress of another language.* Thus disproportioned are the means to the end. They appear highly absurd and

and preposterous, when considered only in their aspect or relation one to another.

THEY appear still worse, if considered as coming from a Christian magistracy or government. They are diametrically opposite to the genius and spirit of Christianity. The wise, the divine author of that scheme of grace and mercy conferred upon his ministers the gift of tongues, the power of conveying their doctrines and instructions in every language, that they might speedily spread his religion among the Heathens. Perfectly needless such a measure, say the wiser abettors of this scheme. Let people forget their original language; let them endeavour to learn and become acquainted with another; and then, if they live long enough, let them be instructed in the principles and duties of Christianity. This is the genuine voice and language of such a conduct; and I know no way of excusing or palliating these measures, except upon the principles of Heathenism or Popery. If the design was to abolish Christianity,

Christianity, and to introduce the Pagan religion; then let the Bible be taken away from the people. Or, if the design was to extirpate the Protestant religion, and to promote the establishment and growth of Popery; then let the light of the scriptures be put out; and let the word of God be had only in a language not understood. This, in a Papist, may be the more readily excused and tolerated, as it is perfectly in character. He is engaged in an opposition, he avows an opposition to scripture; and would withhold it not only from *one*, but from *every* nation. He is consistent, he is uniform and impartial, in his enmity to this light of the word; and in his attachment to darkness and ignorance. But in a Protestant this is inexcusable. It is not to be tolerated. It is contrary to his profession and principles. For him, to withhold the Bible from *a part* of a kingdom, or of a people, is not only a little pitiful partiality; but quite inconsistent with his religion and character.

AFTER

AFTER all, these disproportioned and preposterous, these *unprotestant* and *unchristian* methods, tho' pursued with rigour and severity, will not *ensure the end proposed*. Suppose neither the name nor the religion of Christ to be known or heard of, in the principality of Wales; yet the language of it might subsist, and I believe would subsist, in spite of every effort of this nature to destroy it. Violent measures hardly ever answer the expectation. In general, they soon spend themselves, and end in nothing. They may do mischief; they may distress a person or a party; they may show the disposition and temper of the times; or they may gratify the rage of a persecuting tyrant; and but very little more. The thing principally aimed at, is yet unaccomplished, perhaps retarded, and not forwarded. Witness the heathenish persecutions of the Apostles and primitive disciples of Christ. Witness Christian persecutions of Heathens, of Jews, and of one another. Witness Popish per-

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cutions of Protestants ; and Protestant persecutions of their own members and of Papists. I do not mean to insinuate that any such violence and severity has been practised in the present case. I only say, that suppose they had been practised, they would very probably have proved fruitless and ineffectual.

BRITONS in Wales, without the Bible, preserved their language and distinction for hundreds of years, preceding the Reformation. The inhabitants of the Isle of Man have *never* had a Bible in their mother-tongue ; yet they have retained it through many generations down to the present time. And now at last, in *the eighteenth century* of Christianity, they are like *to begin* to read the scripture in their own language. I do not find that there has been above *one* edition of this book ever printed, for the use of Scotland and Ireland ; yet the Irish or Erse inhabitants of both these countries do still retain their original language. They use it in common at
this

this day ; and abundance of them understand not a word of English. This probably, may I not say ? this certainly, would have been the case with the inhabitants of Wales, if they had never been favoured with the word of God. They are the most considerable body of ancient Celts on the face of the earth. They are much more numerous than the Manks. They are more considerable for number, than the Erse in Scotland, or their brethren in Ireland. They are more collected together, and more distinct from their neighbours, than either of the two last mentioned people. And for that very reason I conclude, that they would have retained their language to this day, though they never had had a British version of the Bible.

It will be said, the Cornish have wholly forgotten their original tongue, and are become entirely English. I know it ; but I will not allow this to be entirely, if at all, owing to the non-existence of the Scripture in Cornish.

Other causes more suitable, more efficacious, may be assigned for this event. The inhabitants of Cornwall are not so numerous as the inhabitants of Wales. They were never so distinct and separate from others, as their brethren on the other side of the Bristol channel. *No Offa's dyke in that part of Britain. They have never been cooped in by hedges and ditches, or other barriers less rustick indeed, but more disagreeable and hostile. They were never slaughtered by multitudes for a song (w). They were never punished for being Cornish; never excluded the protection of government; never denied legal redress on complaints of injustice and oppression; nor ever disqualified as a people, by Acts of Parliament, from holding places of honour, or of profit, in any part of the kingdom (x).*

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(w) Welsh Bards massacred by Edward I.

(x) Statutes of Henry IV. and Greefs of Prince Llewelyn, &c. in Powel's History of Wales, p. 346. &c.

THE absence of these things, with regard to Cornwall, kept open a free communication with England; and facilitated a coalition and sameness of language. Commerce, and a reciprocation of benefits, always subsisted between that county and the counties adjoining; and the Cornish tongue gradually and insensibly gave way to the superiour genius of the English. Four hundred years ago, it seems to have extended much beyond the present limits of the county. In Richard of Cirencester's map (y), Somersetshire was occupied by the *Cimbri*, probably the Cornish, who are since retired beyond the Tamar; but so insensibly, that history has taken no notice of their retreat. In the last century they retained something of their original tongue; but at present it is quite extinct (z); and this seems to have been the natural and sure effects of their friendly intercourse with their neighbours.

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BUT

(y) About the year 1340.

(z) Borlase's Nat. Hist. of Cornwall, p. 316.

BUT the existence of the above restrictions and hardships long prevented the same effects from taking place, with regard to the principality. While these restraints, &c. continued, they promoted enmity and resentment; they were the occasion of ill blood and ill offices; of endless depredations and mischiefs. They seem to have subsisted with the greatest rigour and severity, under the princes of the house of Lancaster; probably on account of the attachment of the Welsh to the contrary party. Under the Tudors, they were partly repealed, and it may be totally disused; but yet they were not entirely abrogated till the year 1623 (a); not a century and a half ago. They still subsist in the statute books of this realm; to show, we will suppose, *how subjects of England were treated in days of yore*. I would beg leave to recommend the printing of them in future, — not in *black*, but in *red* letters, as more
descriptive

(a) 21 James I. chap. 28.

descriptive of their true character and *Draconick* severity; and the better to distinguish them from the more equal and more gentle laws of *Britannia* to her children.

THOUGH disagreeable, it was necessary, to take notice of these particulars, in order to come at the real causes of the extinction of the Cornish, and of the preservation of the British tongue. For the reasons above-mentioned, the state of the two languages must be very different at the time of the Reformation. The Cornish had been long on the decline, and was approaching to its exit; but the Welsh was in full strength and vigour. The people of the former language, as acquainted in general with the English, might do without any version of the Scripture for their use. The other people wanted it, and had it; but, notwithstanding that, their language has ever since been on the decline. And so little has the Bible affected this matter,

that the language has declined the most, when there has been the greatest quantity of Welsh Bibles. Since the commencement of this century, the Welsh tongue has lost, and the English hath gained ground, more than in any other period of the same duration. The causes of this decay of the one, and of the progress of the other, are, in my view of the matter, the present good understanding and friendship, the present daily intercourse and reciprocation of benefits, happily subsisting between the two nations. May this disposition and conduct ever subsist! May this temper and behaviour ever continue and prevail! though this declining condition of the language should prove *mortal*, and end in its *death*.

THOUGH I must confess, when I consider the present state of the trade and intercourse between these two nations, I cannot see that England will gain much by the utter extinction of the British tongue.

FROM

FROM Chepstow westward, round by Milford to Holy-head and Chester, Wales is environed by the Bristol and the Irish channel, or the ocean. In all this length of coast, not a Welsh vessel is to be seen bound to or from any distant part of the globe; and hardly a boat or a coast-er, except for London, Bristol, or some other place in England. Throughout the whole extent of the Principality, hardly a person is to be seen but has *something*, and many of them have *almost every thing English* about them. The lower and middling sort of people may be clad in cloth, flannel, &c. manufactured at home; the inhabitants of the towns, and the gentry in the country, may eat their own bread and mutton, and drink their own home-brewed ale; but in general they are clothed after the English fashion, and in the manufactures of England. Hence *most* of the goods in *every* shop in that country. Hence the *principal* of their clothing, of their furniture, and of their beverage,
 &c.

&c. Hence *many* of the articles of common life, and *all* the articles of luxury. I would fain know, *what* England would have more? What more *could* it have, if every individual in that country spake nothing but English? What more *can* it's trading cities and towns expect from any part of the king's dominions?

Ireland and Scotland wear much of their own manufactures, and provide considerably for others. Scarce a county or considerable village in England but is noted for some particular manufacture and article of commerce. But Wales manufactures next to nothing; it's iron, it's most considerable article, it works little further than to make horse-shoes and plow-shares. What is wished to take place and to continue, but wished perhaps in vain, with regard to our colonies in America, is actually, is notoriously the case in the Principality. It sends to England for every thing. Whatever reproach this may be to the Welsh, it is no dishonour, at least no disadvantage.

vantage to the English; and they know their interests too well not to supply every demand readily and plentifully. And Welsh Bibles, considered as an article of commerce, may have been perhaps the only commodity they ever granted grudgingly or sparingly.

UPON the whole, in whatever view I consider this design of discontinuing the language of Wales, and of establishing the English in it's stead; I cannot think it any way so important as is pretended. It seems to me to be very immaterial, especially to England; and I should therefore be a good deal unconcerned about it. But when I consider the measures, proposed to accomplish this end, I can no longer be indifferent. I feel, I avow a warmth and emotion; and I think it becomes me. ~~Was~~ I an Englishman or a Scotchman, my feelings here, I apprehend, would be the same. And I should look upon it as a duty, to the utmost of my power, to
bear

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bear a publick testimony against measures, so preposterous and ineffectual; against measures of such pernicious and destructive consequences; against measures, tending — not to answer the end proposed, or to make the people of Wales cease to be Welsh, and become English, but tending to make them cease to be Protestants; to make them cease to be Christians; cease to be loyal subjects, and good men.

A P P E N -

A P P E N D I X.

N°. I.

*Dedication prefixed to the New
Testament printed in 1567.*

To the most vertuous and noble Prince
ELIZABETH, by the grace of God,
of England, Fraunce and Ireland,
QUEENE, Defender of the Faith, &c.

WHEN I call to remembrance, as
well the face of the corrupted religion in England, at what tyme Paule's Churcheyarde in the Citie was occupied by makers of alabaſter images to be ſet up in Churches; and they of Pater-noſter-rowe earned their lyving by making of Pater-noſter bedes only; they of Ave-Lane by ſelling Ave-bedes; of
Crede-lane

Crede-lane, by makying Crede-bedes; as also the vaine rites crepte into our countrey of Wales, whan, insteade of the lyvyng God, men worshipped dead images of wood and stones, belles and bones, with other such uncertain reliques I wot not what; and withal consider our late general revolt from Godde's most holy worde once receaved, and dayly heare of the lyke enforced uppon our brethren in forain countreyes, having most piteously susteined great calamities, bitter afflictions, and merciles persecutions; under which verye many doe yet styll remaine; — I cannot, most Christian Prince, and gracious Soveraine, but even as dyd the poore blynde Bartimeus or Samaritane lepre to our Saviour, so I com before your Majestie's feete, and there lying prostrate, not onely for myself, but also for the delivery of many thousandes of my countrey folkes from the spiritual blyndnes of ignoraunce, and fowl infection of olde Idolatrie and false superstition, most humbly and dutifully

fully to acknowledge your incomparable benefite bestowed upon us in graunting the sacred Scriptures (the verye remedie and salve of our gostly blyndnes and leprosie) to be had in our best knowen tongue ; which as far as ever I can gather (thoughe Christ's trewe Religion some-tyme floorished emong our Auncesters the old Britons) yet were never so entierlye and universallie had, as we now (God be thanked) have them.

OUR countrey men in tymes passed were indede most loth (and that not wythout good cause) to receave the Romish religion, and yet have they nowe synce (such is the damage of evyll custome) bene loth to forsake the same, and to receave the gospels of Jesus Christ. But after that thys nation, as it is thought, for their apostasie had ben fore plagued wyth long warres, and finally vanquished and by rigorouse lawes kept under ; yet at the last it pleased God of his accustomed clemencie to looke down agayne upon them, sending a most godly and noble

David

David and a wyfe Salomon, I meane Henry the seventh and his sonne Henry the eight (both Kynges of most famous memorie, and your Grace's father and grandfather) who graciously releas'd their paynes and mitigated their intolerable burthens, the one wyth Charters of Liberties, the other wyth Actes of Parlyament, by abandoning from them al bondage and thraldome, and incorporating them wyth his other loving Subjectes of England.

Thys, no doubt, was no small benefit touchyng bodyly welth; but thys benefit of your Majestie's providence and goodnesse excedeth that other, so far as the soule doeth the bodye. Certaine noble women (whereof some were chiefe rulers of thys nowe your Isle of Britain) are by Antiquitie unto us for their singuler learning and heroical vertues hyghely commended, as Cambra the Fayré, Martia the Good, Bunducia the Warriar, Claudia Rufina mencioned in S. Paule's Epistle, and Helena, mother of
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the great and fyrst Christian Emperour Constantinus Magnus, and S. Urfula of Cornwal, with such other, who are also at thys day styl renowmed. But of your Majestie, I may, as I thynk, right well use the wordes of that Kinge, who sur-named himselfe Lemuel: *Many daughters have don vertuously; but thou surmountest them all. Favour is deceiptfull, and beautie is vanitie; but a woman that feareth the Lord, she shal be praysted.* For if M. Magdalen, for the bestowyng of a boxe of material oynetment, to annoynt Christe's carnal body, be so famouse thorowe out all the world where the gospell is preached;—howe muche more shall your munificence, by conferring the unction of the holy Ghost, to annoynt his spiritual body the Church, be ever had in memorie?

BUT to conclude and to drawe neare to offer up my vowe. Wher as I, by our most vigilant Pastours the Bishopes of Wales, am called and substituted, though unworthy, somewhat to deale in the perusing and setting fourth of

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thys

thys so worthy a matter, I thynk it my most bounden duetie here in their name to present to your Majestie (as the chiefest fyrst fruiſt) a booke of the Newe Testament of our Lorde Jesus Christ, translated into the British language, which is our vulgare tongue; wyshyng and most humbly praying, if it shall so seme good to your wysedome, that it myght remayne in your M. Librarie for a perpetuall monument of your graciouse bountie shewed herein to our countrey, and the Church of Christ there. And would to God that your Grace's Subjectes of Wales might also have the whole booke of God's woorde brought to like passe:—then might their fellow subjectes of England rejoycingly pronounce of them in these wordes, *The people that sate in darknes have seene a great lyght; they that dwelled in the land of the shadowe of death, upon them hath the lyght shyned. Blessed are the people that be so, yea blessed are the people, whose God is the Lord.* Yea, then wold they both together thus brotherly say, *Come,*
and

and let us go up to the mountaine of the Lord, to the house of Iacob, and he wyll teache us his wayes, and we wyll walke in his pathes, &c.

AND thus to end, I beseeche Almighty God, that as your Grace's circumspect providence doth perfectlye accomplish and discharge your princely vocation and governaunce towards all your humble subjectes, that we also on our part may toward God and your highnes demean ourselfes in such wyse, that his justice abyrdge not these halcyons and quiet dayes (which hetherto since the begynning of your happie Reigne have most calmly and peaceably continued) but that we may long enjoy your gracious presence, and most prosperous Reigne over us; which we beseeche God, for our Saviour Iesus Christe's sake moste mercifullye to graunt us. Amen.

Your MAJESTIE'S

Most humble and

Faithfull Subject,

William Salesbury.

N°. II.

*Dedication prefixed to the Bible
printed in 1588.*

Illuſtriſſimæ, Potentiſſimæ, Sereniſſimæque Principi ELISABETHÆ,
 Dei Gratiâ, Angliæ, Galliæ, &
 Hiberniæ Reginæ, Fidei veræ &
 Apoſtolicæ Propugnat. &c. Gra-
 tiam, & Benedictionem in Domino
 ſempiternam.

QUANTUM Deo Optimo Maximo
 Majeſtas veſtra debeat, Auguſtiſſima
 Princeps (ut opes, potentiam, & ad-
 mirabilem ingenii ac naturæ dotem
 taceam) non ſolùm gratia, quâ apud
 plurimos pollet rariſſimâ; & eruditio,
 quâ præ cæteris ornatur variâ; & pax,
 quâ præ vicinis fruitur almâ, ejuſque
 numquàm ſatis admiranda protectio,
 quâ

quâ & hostes nupèr fugavit atroces, & multa ac magna pericula sempèr evasit felicissimè; verùm etiàm cum primis eximia illa pietas, toto orbe celebrata, quâ ipse V. M. imbuit & ornavit; nec non veræ religionis & propagandæ & propugnandæ studium propensissimum, quo sempèr flagrâstis, clarissimè attestantur.

NAM (ut & gentes alias, & reliqua præclarè à vobis gesta, jam præteream) quàm piam curam vestrorum Britannorum habuit V. M. hoc unum, quòd Sacrosancti Dei Verbi instrumenta utraque, vetus scilicèt & novum, unà cum illo libro, qui precum publicarum formam, & sacramentorum administrandorum rationem præscribit, in Britannicum sermonem verti non modò benignè permiserit, sed summorum inclytissimi hujus regni comitiorum auctoritate sollicitè sanxiverit, sempèr contestari valet. Quod idem nostram ignaviam & segnitiam simul prodit; quòd nec tam gravi necessitate moveri, nec tam commodâ

lege cogi potuerimus, quin tam diu res tanti (quâ majoris esse momenti nihil unquam potuerit) intacta penè remanserit. Nam illam Liturgiam, cum Novo Testamento duntaxat, Reverendus ille Pater Richardus, piæ memoriæ Menevensis Episcopus (auxiliante Gulielmo Salesburio, de nostrâ Ecclesiâ optimè merito) annis abhinc viginti Britannicè interpretatus est.

Quâ re quantum nostratibus profuerit, facile dici non potest. Nam præterquàm quòd vulgus nostrum, quæ Britannicè atque Anglicè scripta tunc erant, invicem comparantes, Anglici sermonis nuper evaserunt peritiores; ad veritatem tum docendam tum discendam isto labore conduxit plurimùm. Tum enim vix unus & alter Britannicè concionari valebant, quòd verba, quibus Britannicè explicanda erant quæ in Scripturis sacris sacra tractantur mysteria, vel Lethæis quasi aquis deleta prorsùs evanuerant, vel desuetudinis quodam quasi cinere obducta atque sepulta jacebant;

rant; ut nec docentes quæ vellent fatis apertè explicari, nec audientes quæ explicabantur, fatis feliciter intelligere valerent. Scripturarum prætereà quæ essent testimonia, quæve earundem explicationes, Scripturis minùs assueti dijudicare nequibant; adeò ut quum ad conciones convolarent avidi, & iisdem interessent seduli, incerti tamèn dubiique discedebant plerique; — ac si thesaurum invenissent amplum, quem effodere non poterant, aut epulis interfuissent lautis, quibus vesci non daretur.

JAM verò, D. O. M. benignitate eximîa, vestràque curâ egregiâ, & Præfulum sollicitudine pervigili, hujusque Interpretis labore & industriâ effectum est, ut & concionatores longè plures paratioreſque, & auditores magis dociles habeamus. Quæ utraque ut piis sunt cordi, ita adhuc eorum voto neutrum vel mediocriter respondet. Quum enim prius illud instrumentum, alterius occultata prædictio, adumbrata figura, &

indubius testis nostratibus hætenùs desideretur; Quot (pro dolor) exempla latent! Quot promissiones delitescunt! Quot consolationes occultantur! Quot denique monitionibus, exhortationibus, dehortationibus, veritatisque testimoniis invitatus caret populus noster, quos V. M. regit, curat & amat; quorum æterna salus Satanæ foli, ejusque satellitibus invisa, hætenùs periclitata est plurimùm; quum vivat quisque per fidem, fides verò sit ex auditu, auditus etiam per verbum Dei, quod hucusquæ sermone peregrino delitescens nostratibus parùm insonuit.

Quum igitur reliquarum Scripturarum interpretationem in linguam Britannicam tam utilem, imò tam necessariam esse viderem (etsi & propriæ imbecillitatis, & ipsius rei magnitudinis, & quorundam ingeniorum κακοφύϊας recordatio me diù deterruerit) piorum precibus acquiescens, ut hoc opus gravissimum, molestissimum, nec non ingratissimum multis, aggrederer, memet exorari passus sum. Quod cùm vix aggressus essem, & rei difficultate

difficultate, & impensarum magnitudine pressus, in limine (quod aiunt) succubuissem, & solum Pentateuchum ad prelum perduxissem; nisi Reverendissimus in Christo Pater,* Cantuariensis Archiepiscopus, literarum Mæcenæ optimus, veritatis propugnator acerrimus, & ordinis ac decori prudentissimus observator (qui, ex quo Britannis, sub vestrâ Majestâte, tam prudentissimè tam justissimè præfuit, nostratum tum obedientiam tum acumen animadvertens, animo benigno eos postea prosecutus est; sicuti & illi ejus laudem semper decantant) ut progredere effectisset, & adjuvisset liberalitate, auctoritate, & consilio. Cujus ad exemplum, alii boni viri opem mihi maximam tulerunt. Quorum hortatu, industriâ, atque labore motus, fultus, & adjutus sæpè; quum non modò vetus instrumentum totum interpretatus sim, sed novum etiam, inemendatâ quadâm scribendi ratione (quâ plurimùm scatebat)

* JOANNES WHITGIFT.

bat) repurgaverim, cui eadem dicare fas atque consentaneum fit, dubius hæsito. Quum vel meæ ipsius indignitatis summæ recordor, vel V. M. splendorem eximium intueor, vel ipsius Dei (cujus vices gerit) numen quoddam in eâdem splendens animadverto; ad tam sacrum accedere fulgorem reformido. Contrà verò, rei ipsius dignitas (quæ suo quasi jure vestram tutelam vindicat) novas mihi vires auget. Deindè, cùm alterum instrumentum, Britannicè impressum, tam æquo, benigno, & regio animo suscipere dignabimini, huic alium venari patronum, & imprudentiæ, & injuriæ, & ingratitudinis esse judico. Sic etiam quæ inter se tantoperè cohærent atque conveniunt, sejungenda non esse, quin, quæ reverà eâdem sunt, eâdem quoque in bibliothecâ, eorum reponantur exemplaria, censeo. Quod idem ut Vestra censeat M. supplex rogo & obtestor, necnon summis precibus contendo, animo benigno conatibus meis ut aspiret; quippè qui vestrarum legum auctoritate nituntur,

nituntur, vestri populi salutem inserviunt, & vestri Dei gloriam spectant; quos etiam vestri tum pro veritate, tum in Britannos studii, monumentum perpetuum, necnon Britannorum erga V. M. amoris propensissimi tesseram, fore confido.

Si qui, consensu retinendi gratia, nostrates ut Anglicum sermonem edificent adigendos esse potius, quam Scripturas in nostrum sermonem vertendas esse volunt;—dum unitati student, ne veritati obsint, cautiores esse velim; & dum concordiam promovent, ne religionem amoveant, magis esse sollicitos opto. Quamvis enim ejusdem insulae incolas, ejusdem sermonis & loquelae esse magnoperè optandum sit; æquè tamèn perpendendum est, istud ut perficiatur, tantum temporis & negotii peti, ut interea Dei populum, miserrimè illius verbi fame, interire velle aut pati, nimis sit sævum atque crudele. Deindè, non dubium est, quin religionis quàm sermonis ad unitatem plùs valeat similitudo

litudo & consensus. Unitatem præterea pietati, utilitatem religioni, & externam quandam inter homines concordiam eximiæ illi paci, quam Dei verbum humanis animis imprimit præferre, non satis pium est. Postremò, quàm non sapiunt, si verbi divini in maternâ linguâ habendi prohibitionem, aliena ut edificatur, quicquam movere opinantur? Religio enim, nisi vulgari linguâ edoceatur, ignota latitabit. Ejus verò rei quam quis ignorat, usum, ~~dulcedinem~~ & pretium etiam nescit, nec ejus acquirendæ gratiâ quicquam laboris subibit. Quamobrèm, roganda est V. M. ut nullius rationis specie impediatur (nec impediatur fat scio) quin quos cæpit beare beneficiis, augere velit; quos uno instrumento ditavit, altero dignetur; quibus unum veritatis uber præbuit, alterum concedat; & quod efficere studuit, perficere conetur: nempè ut omnis vester populus mirabilia Dei suo sermone audiat, & omnis lingua laudet Deum.

Cœlestis

Cœlestis ille Pater, ~~X~~qui imbecillitatem humanam, fœmineum sexum, & virgineam indolem, tam heroicis virtutibus in V. M. ornâsse dignoscitur, ut & miseris solamen & hostibus terror, & mundi Phœnix eadem hætenùs extiterit, ~~X~~propitius concedat; cœlesti spiritu ita regatur, divinis donis adornetur, & alis Altissimi protegatur ~~in~~ ⁱⁿ posterum, ut longæva mater in Israel, pia Ecclesiæ nutrix, & ab hostibus semper tuta, vitiorum hostis eadem permaneat; ad D. O. M. sempiternam gloriam, cui omne imperium, honos, & laus in omne ævum. Amen.

Serenissimæ Vestræ Majestati,

Omni Reverentiâ,

Subditissimus

Gulielmus Morgan.

Nomina

*Nomina eorum, qui præ cæteris * hoc opus promoverè conati sunt.*

Reverendi Patres, Afaphensis & Bangorensis Episcopi, libros, quos petii, mutuò concessère, & istud opus examinare, perpendere atque approbare dignati sunt.

GABRIEL GOODMAN, Westmonasteriensis Decanus, Vir re & nomine valdè bonus, omnique pietati deditissimus, quæ interpretatus fueram relegenti ita mihi adfuit assiduus, ut & labore & consilio me plurimùm adjuverit; suorum librorum plurimos mihi dedit, reliquorum liberum concessit usum, atque totum annum, dum sub prælo liber iste erat (collegis humanissimè assentientibus) hospitio me accepit; quam humanitatem à Reverendissimo Archiepiscopo, de quo priùs in ipsâ epistolâ memini, benignissimè oblatam, ut repudiarem, coegit Thamesis fluvius, illius domum à prælo dividens atque sejungens.

Sic

* Morgani scilicet interpretationem, anno 1588.

Sic opem tulerunt non contemnendam

DAVID POWELUS, Sacræ Theologiæ
Doctör.

EDMUNDUS PRICEUS, Archidiaconus
Meirion.

RICHARDUS VACHANUS, Hospitii Divi
Joannis, quod est Literurthæ, Præfectus.

N°. III.

*Dedication prefixed to the Bible
printed in 1620.*

Sacrofanctæ et Individuæ Trinitati,
Uni Deo Optimo Maximo, Nomi-
nis Sanctificationem; JACOBO, Dei
ejusdem gratiâ, Magnæ Britanniæ,
Franciæ, et Hiberniæ Regi Augus-
tissimo, felicitatem omnem precatur
creatura humilis, subditus fidelis.

QUI unâ tantùm ætate vivit, brevem ;
qui ingratus, miseram ; qui sibi
foli, parcam ; quique otiosus, verè nul-
lam vitam agit. Hic enim vivens mor-
tuus est, et memoria ejus perit cum eo.
Idcirco ego, grati in Deum et Regem
animi testimonium, contraneis com-
modum, meque vermem non hominem
in terris repentem, benè, pro faculta-
tulâ,

tulâ, Ecclesiæ Christi voluisse, indicium aliquod relinquere concupivi. Ad hæc nihil in se dignius, Deo & Regi, ut rebar, gratius, Britannis ad salutem accommodatius, me facere posse credidi, quàm si id pro virili conarer in Britannicâ Bibliorum versione, quod feliciter factum est in Anglicanâ; et nunc præsertim, Bibliis, in plerisque apud nos Ecclesiis, aut deficientibus aut tritis; et nemine, quantum audire potui, de excudendis novis cogitante.

Penè me ab instituto terruit illud B. Hieronymi de opere suo consimili: *Periculosum opus certè est, et obstrectatorum latratibus patens* (a); & illud ejusdem: *Non parum est scire quid nescias. Prudentis hominis est nôsse mensuram suam, nec imperitiæ suæ cunctum orbem testem facere* (b). Verùm hæsitantem animavit illud Domini ad Mosem: *Ego adero ori tuo*. Exod. iv. 12. Et illud ad Apostolum: *Virtus mea in*
I *infirmitate*

(a) In Præfatione in Pentateuch. de Translatione suâ.

(b) Adversus Vigilantium.

infirmirate perficitur (d). Tuo igitur, Gratioso Deus, auxilio fretus, & tuo, Rex, mandato Anglis (ut ad laudem pietatis vestrae testantur) dato incitatus, necnon pio Reverendorum Præcessorum exemplo adductus; viz. Richardi Davies, primò Afaphensis, postea Menevensis Episcopi, qui (auxiliante Gulielmo Salesburio) Novum Testamentum; & Gulielmi Morgani, Afaphensis nuper Episcopi, qui Sacra Biblia sermone Britannico in lucem edidit. Ad illorum translationes, novissimam præsertim, manus movi; atque, ubi opus videbatur, tanquàm vetus ædificium, novâ curâ instaurare cœpi.

Quid igitur? ut inquit Hieronymus, *Damnamus Veteres?* Minimè; *sed post illorum studia, in domo Domini quod possumus, laboramus* (e). Licita post vindemiam racematio, post Messëm Spicarum collectio; & in ædificio cum laude conditoris ad fastigium perducto, licebit facta tecta curare, superflua tollere, collapsa restaurare, malè hærentia connectere. Quemadmodum igitur Athenienses navigium

(d) 2 Cor. xii. 9. (e) Præfat. in Pentat.

gium Thesei conservarunt, *ligna vetustate confecta tollentes, firmiora sufficientes, atque ita coagmentantes, ut navem, alii eandem, alii non eandem esse contenderent**; similiter ego certè quædam cum Præcessoris laude retinui; quædam in Dei nomine mutavi, atque sic compegi; ut et hîc sit ἀμφιδοξήμενον παράδειγμα, & dictu sit difficile, num vetus an nova, Morgani an mea, dicenda sit versio.

Cujuscunque sit, tua primò, Deus, est; ex quo, per quem, & in quem sunt omnia. Nos enim fistulæ, tuus est spiritus; Tu Auctor, nos organa, per quæ Britanni, suâ quâ nati sunt linguâ, audiunt Dei magnalia. *Homo dextram porrigit, sed Deus manum gubernat* (g); ergò quodcunque est benè, nostris manibus, sed tuis viribus factum est. In hoc non sum iniquus in te, non modò Regum Augustissime, sed virorum optime, quòd

I 2

tibi

παράδειγμα

(f) Τὰ ἀντικείμενα τῶν ξύλων ὑφαιρέσεις, ἀλλὰ δὲ ἐμβάλλουσι ἰσχυρά, καὶ συμπληγνῆς ἔτιω, ὥς ἀμφιδοξήμενον παράδειγμα τὸ πλοῖον εἶναι. Plutarchus in Theseo.

(g) Chrysostomus de Recessu suo ex Asiâ.

tibi Deum, qui te fecit & præfecit, anteferam. *Nullius enim injuria est, cui Deus Omnipotens antefertur* (h).

Post Deum proximè, Rex, tua est, qui neminem, nisi Deum, superiorem habes. Si vetus, tua est jure hæreditario; si nova, tua est jure acquisito. Præterquàm enim quòd ego tuus sum cum cæteris subditus, mea, qualis qualis est, Majestati Vestræ debetur industria, propter singularem vestram & omnimodò gratuitam erga me gratiam; erga me, inquam, homuncionem inopem, ab aulâ *alienum, ruri inter Britannorum reliquias commorantem*, quod semper & ubique agnosco humillimè, & cum omni gratiarum actione. Etsi ergò, nec quod debetur compensari, nec quicquam à parvitate meâ, dignum Majestate Vestrâ expectari possit; spero tamèn devotionis meæ voluntatem hoc conatu dignosci posse. Cui si detur, Deo & Regi place-re, Britannis prodesse, habeo quod fuit
in

in votis primum, in opere studium, & erit, quamdiù vixero, solatium. Deus is, qui solus sapiens & summè misericors est, Te, Rex Serenissime, & Tuos in folio, subditos omnes in obsequio, quàm felicissimè custodiat, usque ad adventum Christi gloriosum; in quo vos pacificè regentes, nos ex animo obtemperantes, cum venerit inveniat Is, cujus est, cum Patre et Spiritu Sancto, regnum, potentia, & gloria, in secula seculorum. Amen.

Richardus Asaphensis.

HISTORICAL AND CRITICAL
REMARKS
ON THE
BRITISH TONGUE,
AND IT'S
CONNECTION
WITH OTHER
LANGUAGES,
Founded on it's STATE in the
WELSH BIBLE.

PRINTED FIRST IN THE YEAR 1769.

TO HIS ROYAL HIGHNESS
G E O R G E
P R I N C E OF W A L E S.

S I R,

BY patronizing a design to support the necessitous orphans of Ancient Britons, for whom the Law has made no provision in London, Your ROYAL HIGHNESS has already shown Your regard to the Principality. From this very early instance of a readiness to do them good, the natives of that country will infer a disposition in future to countenance every attempt for their advantage worthy of encouragement. Presuming upon this disposition, so flattering
to

to my views, I have ventured to solicit the patronage of the PRINCE of WALES for the following remarks, and more especially for the Language on which they are founded. The great condescension and readiness, with which the ambitious wishes of the author in behalf of his work have been gratified, is hereby most respectfully acknowledged; but, for the same readiness to favour and patronize the British tongue, Your ROYAL HIGHNESS may depend upon the applause and benediction of thousands.

I am, SIR,

YOUR ROYAL HIGHNESS'S

Most obedient, devoted, and

Faithful, humble servant,

Thomas Llewelyn.

HISTORICAL AND CRITICAL
REMARKS
ON THE
BRITISH TONGUE, &c.

INTRODUCTION.

THE British tongue is a language, daily spoken by thousands, and by hundreds of thousands, in the Principality of Wales. It is a language, in which a considerable number of books have been composed and published. The Rev. Mr. Moses Williams, a gentleman to whom his country is many ways indebted,

^b
~~A~~ded, printed above fifty years ago a catalogue of books (a), published relative to Wales, and mostly in the Welsh tongue; which catalogue contains the names, and sometimes brief accounts, of near two hundred books of different sizes. Since the printing of the above catalogue, several other books, both original compositions and translations, have been published in the same language. Reading among the lower class of people is become much more common and general in that country now than formerly. Since the year 1737, two hundred and twenty thousand persons and upwards, we are informed (b), have been taught to read in one particular sort of schools, called Circulating Welsh Charity Schools; first set up by the late
Rev.

(a) For the perusal of this curious and uncommon catalogue, I am obliged to my communicative friend, Richard Morris, Esq; the very worthy President of the Cymmrodorion Society.

(b) Welsh Piety for the year 1768.

Rev. and truly pious Mr. Griffith Jones; and, since his death, supported by the voluntary contributions of well disposed persons. To those who are duly informed of this state and use of the language, remarks upon it need no apology.

As little occasion does there seem to be of any apology for founding these remarks in some measure on the British translation of the Scriptures. It was thought necessary to fix upon some state of the language for a proper foundation; and none seemed more fit for this purpose than the state of it in the Welsh Bible. The Bible is the common book of christians; it appears in the language of every Protestant country; in Wales especially, it is a principal book, the most known and the most read of any; and it has the best claim to be reckoned the standard for the language. To this, other publications, being mostly of a later date, accommodate themselves; and hence their style derives it's manner and colouring. Tho' in general the supplies of this
book

book have not been adequate to the wants or demands of the people, yet at present they are in the way of procuring pretty ample provision. A quarto impresson with a short commentary, consisting of about ten thousand copies is now printing by subscription at Carmarthen; and at the same time, another edition in octavo, containing twenty thousand books, is carrying on at London, under the patronage of the Society for promoting Christian Knowledge.

THE following remarks are not of a fort; they are therefore divided in the ensuing treatise, and thrown into two separate and distinct parts.

Part the first takes up the British tongue in it's present state, and surveys it's general complection and features, as it appears in the Welsh Bible. With a view to the claims of the language to self-sufficiency and purity, it examines the terms or words of it in the gross; and inquires whether they are original
and

and native, or foreign and borrowed. It traces it's connection and intercourse with other languages; and considers what it has gained or suffered by their means.

The second part enters more thoroughly into the genius and constitution of the Welsh tongue; it resolves and analyses it's several parts and materials; examines it's peculiar nature and properties; and inquires, how far it is regular, and after the manner of the English and other languages; or wherein it remarkably varies and differs from others, whether ancient or modern; and with all the conciseness, of which the author was master, consistent with clearness, it points out the advantages or disadvantages of the British, for composition, and for ease and strength of expression.

A long disuse of the language had well nigh totally disqualified the writer, and rendered him almost quite inferior to such an attempt. He was most sensibly affected with the prospect of the difficulties in the second part, and thereby
like

like to have been deterred entirely from taking it in hand. If in the execution of it, attempted notwithstanding, any material mistakes are committed, it is hoped that this consideration will be admitted as some extenuation of his defects; and that his well meant endeavour, tho' it may be deficient and in some instances erroneous, will yet be acceptable in the main, and of real service to his country.

OBSERVATIONS on languages are commonly dry and abstruse, or else run in rough and uneasy channels. It is too seldom that they contain much of what is new and worth knowing; and seldom still that they afford any thing very entertaining. But remarks on the British tongue cannot be expected to go in a known and beaten track; and they must at least have the character of novelty to recommend them. The attempt is undoubtedly new; and it is believed that the subject is capable of throwing some
new

new light on the nature of languages in general. The author has wished to be able to handle the subject in such a manner as might yield information without being tedious, not only to his countrymen, but to those also who are unacquainted with the language, on which these remarks are founded. How far he has succeeded in the attempt, and accomplished his wishes, must be left to others in due time to determine.

THE fate of languages, like that of several eminent persons, has been a good deal unfortunate. Living, they are neglected and slighted; but dead, they are commended and decorated with all the ornaments of learning and eloquence. The English, the living language of Great Britain, &c. spoken daily by millions, has yet been less studied in Britain, than the Greek tongue, which is spoken by nobody; and the British, another living language of thousands in this land, has yet been as little or less cultivated

K

here

here than the Arabick. English writers of the first character have remonstrated against such a conduct, in behalf of the English tongue; and have recommended to their countrymen the cultivation and thorough knowledge of their own language. In the same manner, I could wish to recommend to every inhabitant of Wales, the right understanding of his Mother tongue. While it is yet alive, and in daily use, let it be studied and cultivated; and should it ever be it's fate to be reckoned among the dead, may it then meet with the usual treatment and honours of dead languages!

T H E

THE FIRST PART.

EFFECT OF OTHER LANGUAGES ON THE BRITISH TONGUE.

CHAP. I.

ANCIENT STATE AND EXTENT OF THE BRITISH LANGUAGE.

WE are informed by the Venerable Bede (a), that in his time five different languages were used in common by the several inhabitants of this island : these five were the English, the British, the Scottish, the Pictish, and the Latin.

K 2

This

(a) Eccles. Hist. beginning.

This was about a thousand years ago. For a long while this number has been reduced to three, the Welsh, the Erse and the English; or rather, if the two first be only different dialects of one and the same language, the present number will be two, the British and the English. The last, though the youngest, is at this day by far the most general and extensive. The other, though now confined within narrower limits, is yet much the most ancient; and was very probably in former days more general and extensive than the English is now, or perhaps any other modern European tongue.

Two thousand years ago, the state of languages, in these western parts of the world, seems to have been much more simple and uniform than at present. The British alone was used through England, Scotland, Wales and Ireland; and, as should seem likely, it was the general, the common language of great part of the continent besides. It seems to have
been

been the language of the ancient Celtæ, as well as of the ancient Britons; and these Celtæ, under different denominations, spread themselves over several countries of Europe. We find them in France, in Italy, and in Spain, under the different names of Belgæ, Galli, Celtæ and Celtiberi. In Germany, and more easterly and northerly, they went under the appellations of Cimbri, Cimmerii, &c. And we read of some of their settlements as far as Greece and Asia minor (b).

If ever the British tongue thus generally prevailed, in such different climes, and in such distant countries; it is scarce possible, that it should have been every where quite uniform and alike. It must have been diversified and broken into numberless varieties and dialects. But what these dialects were, or what their peculiarities, we know not.

As Britain itself in those days was divided into a multitude of little states and

K 3 principalities;

(b) Histoire des Celtes par Pelloutier.

principalities ; the language of it's inhabitants could not have been entirely similar and uniform. Subjects of different kingdoms and provinces, especially when they have but little correspondence with each other, will have different dialects and varieties of speech. We find this frequently to happen in different countries, in no distant parts of the same country, and under the same government.

If the ancient inhabitants of this island had ever any considerable intercourse with Phœnicians, Carthaginians, or other foreigners of a speech quite different from their own ; they would then in all probability adopt some foreign words or expressions, and incorporate them with their own stock. But of this also we have no full and certain account. And supposing such an event to have happened ; words thus adopted, at a period so distant, could not now be distinguished from the native and original terms of the language.

Those

Those times are too obscure; too remote for our reach. In hundreds of instances, they leave us uncertain and dissatisfied in our inquiries; we must therefore descend lower down, and to much later times, ere we arrive at the due distance, or fix ourselves in the proper station, whence we may be able to distinguish; whether there be any thing exotick and adventitious in the composition of this tongue; and which of it's words are natives, or which are foreign.

IN descending for this purpose so low as the time of the Reformation, and in considering the state of this subject as it stands in the Welsh Bible; we shall take the language at a considerable disadvantage. The Welsh Bible is not an original composition, but a translation; and translations can hardly be expected as pure and unmixed as original compositions. It is also the translation of a book of a peculiar kind, where the same liberty must not be taken as in translating books

of a different sort. It is further, a translation undertaken and accomplished with fewer helps, and under more disadvantages, than most other versions of the same book (c). Due and proper allowances therefore should be made for these circumstances, while we attend to this subject, and examine how far the language of this version may have been affected by intermixtures from other tongues.

THE languages which may be supposed to have had any effect in this case must be; either the original languages of the Old and New Testament, whence the translation was made; or the languages which at different times have prevailed in this country, and must have affected the language of it's original inhabitants. Each of these will be found to have had some share in this matter.

C H A P.

(c) Historical account of the British versions and editions of the Bible.

C H A P. II.

EFFECT OF THE HEBREW LANGUAGE.

TOGETHER with the Greek, the Latin, the English, and perhaps all other translations of the Old Testament; the British version seems, in certain cases, to have acquired something of a Hebrew phraseology and turn of expression.

Yn y dydd y bwyttêi di o hono, *gan farw y byddi farw*, in the Welsh Bible, Gen. ii. 17. in the day thou eatest thereof, *dying thou shalt die*, in the margin to the same passage in English, are expressions which sound well, and convey a strong and full meaning in both languages. They are not however in the style of British legislation, nor of the laws of Howel Dda; and so in a great many other similar instances where the Hebrew

Hebrew idiom and manner is preserved in our translation.

It has further adopted and retained multitudes of single words from the Hebrew language. Besides long catalogues, and almost whole books in the Old Testament, containing little more than the Hebrew proper names of different persons and families; it retains *Cerub*, *Eden*, *Jehova*, *Sabbath*, and many others, which are mere Hebrew words untranslated, only disguised by being clothed in common letters. But these Hebrew terms and turns of expression ought not to be esteemed as defects in this translation, at least not as peculiar to it, seeing they are to be met with in every version of the Old Testament; and even to a considerable extent in the original Greek of the New. And it might have been deemed an idle affectation in our translators to have attempted avoiding them.

Excepting terms of this cast, and perhaps some few others, such as *Aber*,
Caer,

Caer, Sâch, &c. we have, as far as I can find, hardly any words in the British tongue of clear Hebrew completion and affinity.

Supposing the Hebrew to have been the original language of mankind, and the common parent of all other tongues, as is generally supposed; in that case numbers of common words, evidently of Hebrew parentage, might be expected to appear in this, and in every other version of the Old Testament. But if we entertain such an expectation we shall be disappointed. And whoever compares a chapter or a page of the Hebrew Bible with the corresponding page or chapter in the Greek, in the Latin, in the English, in the Welsh, or perhaps in any other European version; whoever, I say, will be at the pains to make such a comparison, will be able to discover the plain and certain origin of but very few words.

It is commonly said, that the British and the Hebrew are similar languages;
but

but by this must be understood, not that they seem to be derived the one from the other, or that there are a great many radical words the same in each; but only that there is a similarity of sound in certain letters of both alphabets; that they are alike in some peculiarities of construction, especially in the change incident to several letters in the beginning of words. If any thing farther is intended hereby, it will be more, I believe, than can be warranted and supported by a fair comparison of the two languages.

C H A P.

C H A P. III.

EFFECT OF THE GREEK TONGUE.

THE British version, together with the Latin, the English, and most other translations of scripture, has adopted and retained, with little variation, several words from the Greek tongue. These it derives from the septuagint version of the Old Testament, and from the original language of the New. Hence Bible itself, the general title for the whole book, and Apocrypha for a principal division of it. Hence *Genesis* and *Exodus*, *Chronicles* and *Psalms*, and the names of many other particular books of the Old Testament. Hence a great many words of various sorts throughout that part of scripture, and it may be yet more in the New Testament. Hence *Angel*, *Apostol*, *Efengyl*, *Eglwys*, and multitudes

multitudes of other terms peculiar to sacred and theological subjects; and these words of Greek extraction and affinity will be found to be much more numerous than those of Hebrew origin, in every version of the Bible for these western parts of the world.

WHATEVER tongue may have been the primitive and original language of the human race; the Greek seems to have been the most general and diffusive of any, and to have had the most universal effect upon other languages. It seems to have been the parent language of sciences and of arts, at least to have been the principal vehicle of their communication and conveyance through the world. And we find in the Bible, in treatises upon almost every subject, and also in several occupations and employments of life, abundance of words evidently borrowed from this tongue. These are in general technical terms, or words peculiar to arts and particular professions. Those used
in

in the Bible are principally of a peculiar nature and signification, and, like the proper terms of arts or sciences, ought to be retained through the various versions of scripture, and indeed through every treatise on those subjects to which such terms relate.

Besides these appropriated words, if I may so call them, liberally furnished by the Greek tongue, for the preservation and improvement of arts and of knowledge; there are others of Greek features and complection, of a still more general and extensive nature, which are found to be interspersed in great numbers through many or most of the languages of Europe.

The Grecians are said to have been the ancestors of the Romans, and the Greek tongue the parent of the Latin; and the Latin has been generally ready to acknowledge it's obligation, and to claim the Greek for it's mother tongue.

French authors, in behalf of their nation, have claimed affinity with the
Greeks,

Greeks, and from that language have derived a considerable part of their own.

The English also has been deduced from the same source. Through the Saxon, it's more immediate ancestor, it has been traced up to the Teutonick or Gothick — languages used in the neighbourhood of the Greek, and of the same complexion and kindred (d).

Others have put in the like claim in behalf of the Celtick or British, which they affirm to be equally if not more nearly related to the Greek; and upon a comparison of both tongues together, several instances appear of a striking resemblance, not to say of sameness. Pezron has published a pretty large catalogue of words of this make: such as, *αἰρ*, *awyr*, air; *Εγυν*, *bron*, breast; *Γενειον*, *gén*, chin; *ὑδωρ*, *dwr*, water, &c (e).

These

(d) Clark on ancient weights and money.

(e) Antiquities of nations, book the third.

These and other Greek and British words are so much alike, that they coincide in sound and in signification, and are evident proofs of a very ancient affinity between these two tongues. How and when such a relation commenced may not now appear.

It is easy to say the Britons borrowed these terms from the Greeks; but it is not so easy to show the correspondence between the two nations, by means of which such a loan might be negotiated in Greece, and the goods imported to this island. Besides this, the above words are the most unlikely of any to have ever been borrowed. Persons, the fondest for borrowing, never borrow their legs or arms; nor is it probable, that they should ever borrow the words by which these things are signified.

Every language and people must have them from the beginning. They cannot do without them, any more than they can subsist without air or water, or live destitute of the most essential parts and

L

members

members of their own bodies. It must seem, therefore, most reasonable to conclude, not that one of these tongues is derived from the other, but that they are both kindred languages, and proceed from one common origin.

Besides Hebrew and Greek terms, communicated by the two original languages of scripture; the British language, and the British version of the Bible, have several words in common with those foreign tongues, which, at different times, have prevailed in this island. The first of this class, and that which has had the most general and extensive influence, is the Latin.

C H A P.

C H A P. IV.

EFFECT OF THE LATIN TONGUE.

THE Romans, as history informs us, were the first invaders and foreign oppressors of this country. The Latin tongue was their language, and, with their arms, was extended over a considerable part of the terraqueous globe. It was used in Britain for some centuries; if not by the natives, yet by foreign legions and colonists, when Britain made a part of the Roman empire. When that huge and unweildy body crumbled to pieces, when the power of that people was broken and abolished, their language maintained it's ground, and spread even yet farther. The Latin tongue became the general language of the church of Rome, and of the publick exercises of religion in every country where that church

was established. It became the language of schools, of senates, and of courts of law. It became the language of the learned in most countries in Europe, and the vehicle of all sorts of knowledge for hundreds of years. It became, in a sense, also the language of the unlearned, of numbers who understood not a word of it, wherein they were required to transact with God and with men the most important of their concerns. It is not at all surprising therefore, that this language should have formed a considerable part of almost every European tongue; that it should have become a principal ingredient in the composition of the French, of the Italian, and of other languages on the continent, and likewise intermix itself with those used in the different parts of this island.

It has intermixed itself with the English, and constitutes a main part, perhaps the most expressive and substantial part, of that tongue. It has also undoubtedly affected the Welsh tongue,
and

and introduced into the Welsh Bible words, which would never have appeared in it, had it not been for the connections between this country and the Roman empire, or the church of Rome.

From the Latin it has borrowed the name of distinction for the principal division of the Bible into Old and New Testament. To this tongue it stands indebted for *Aetau* and *Numeri*, names of particular books in each of these Testaments; and from the same source it has derived *appelio*, *condemno*, *ffurfafen*, *tabernacl*, *templ*, and such like.

The distinction made above, with regard to words of Greek complection, will equally apply to words of Latin features and affinity. Some of them are evidently derivatives; but they are appropriated terms, peculiar to such and such subjects; and must be made use of, whenever we treat on those subjects to which they belong. Others are of a more general nature and application; stand for things the most essential to

man, and the most common in nature; and are utterly incompatible with all ideas of lending and borrowing; and however they may resemble words of other languages, both in sound and in sense, yet they can never be thought to have been derived or borrowed from them, by such as duly attend to this matter. Yet of this class are numbers of those terms, usually reckoned derivatives from the Latin. Thus *Corph* and *Corpus*, *Braich* and *Brachium*, *Dant* and *Dens*, the corresponding words in each tongue for *Body*, for an *Arm*, and for a *Tooth*, are evidently similar terms, and must have proceeded from the same spring; but they cannot be supposed to have been borrowed by one tongue from the other, any more than the things they signify, can be thought to have been borrowed by one people from the other.

SOME curious persons have pretended to give us the exact proportion between

tween the original words of the Welsh language, and those words which it has borrowed from other tongues. Dr. E. Bernard tells us (f), that one half of the words in Dr. Davies's dictionary are of Latin origin. Mr. E. Llwyd, on the other hand, says (g), that the number of Latin words in this estimate is fixed too high; and that the true proportion between them and others in that dictionary, is nearly the proportion of one to seven. The difference is considerable; but

Non est nostri tantas componere lites.

I shall only take the liberty to observe, that Dr. Bernard was undoubtedly a learned man, but no Cambro-briton; probably no master of the Welsh tongue; and judged only by resemblance,

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and

(f) Letter to Dr. Hickes at the end of *Islandick grammar*, quarto edition.

(g) Nicholson's *Engl. Hist. Library*, page 29.

and by a random estimate. He wrote his letter to Dr. Hickes in 1689. In 1693, according to the *Biographia Britannica* and A. Wood, he married a beautiful young lady, descended from some of the princes of Wales; after which he perhaps thought otherwise of this matter; and though he *published* no formal recantation, the above letter was suppressed, and not suffered to be reprinted with the *Islandick grammar*, on the republication of it in Hickes's works.

Mr. E. Llwyd may have been equally learned, and a Briton. He was a perfect master of his native tongue, and took the pains to reckon up all the words in Davies's dictionary. He makes them to amount to about ten thousand, of which about fifteen hundred, somewhat less than a seventh part, he owns, might be like the Latin. But without aiming at mathematical exactness, in a subject so vague and uncertain, if we compare together a single chapter or
paragraph

paragraph of the Welsh and of the Latin Bible, we may see reason to suspect that even E. Llwyd's estimate is fixed full high. In the first chapter of Genesis in Welsh, I question whether there be a dozen words of evident Latin resemblance, or half a dozen in the first Psalm.

C H A P.

C H A P. V.

EFFECT OF THE ENGLISH LANGUAGE.

THE English, or the Saxon, is another tongue, by which the British language, and the British version of the scriptures, may be supposed to have been affected.

Next to the Romans, the Saxons invaded this country, and oppressed and plundered it's original inhabitants. If we may depend on the account commonly given of their arrival here, they came into this island at first, as friends and auxiliaries. They were invited over, not to stay a few weeks, like a party of Hessians, or Hanoverians, but to remain for a time, like and instead of Roman legions, for continued protection and defence. Coming hither at first in this manner, we may suppose
that

that, for a while, they would intermix with the natives, and accommodate themselves to their manners and customs. How long any friendly intercourse subsisted, and particularly what effect such an intercourse might have upon the language of either people, cannot at present be ascertained.

When the Saxons, instead of auxiliaries, became the enemies of the Britons; — even after they had plundered the natives of the greatest and best part of their country; all correspondence between the two nations doth not seem to have been wholly and constantly cut off. In the time of the heptarchy, we find the Britons assisting some of the Saxon kings against others of the same race. When England became a monarchy, it's subjects and it's sovereigns appeared to have visited the principality on several occasions. And still more, the two nations have now been one kingdom near five hundred years: a period considerably longer than
that

that, in which the Romans remained in this country.

In all this time it may seem impossible but the language of each must have been affected. Not only the names of persons, of places, and of some peculiar subjects, would become common to both people; but several other words and modes of expression would be adopted by one from the other, and added to it's own stock. Accordingly, we find in each language several words of this sort; though they are not near so numerous as those, which both have in common with the Latin; and it may be difficult to determine, in particular instances, to which of the two such common words did originally belong.

DR. BERNARD, as referred to above, gives them all the honour of an English extraction, and assures us, that they make a fourth part of the words in Dr. Davies's dictionary. Mr. Llwyd again took the pains to reckon them,
and

and on the contrary depofes, that they make only about one in fifty of the words in that book; — inſtead of five and twenty hundred, which make a quarter part of it's number of ten thouſand, they hardly amount to two hundred; and even this reduced number he will not allow to be all of Engliſh parentage and deſcent, only like the Engliſh, of doubtful pedigree and birth, ſome from one language, and the reſt from the other.

This is a very great difference, and ſhows the uncertainty of the ſubject, as well as the tendency and diſpoſition of the writers. It is rather an affair of curioſity than of importance; it does not ſeem capable of much pre-
ciſion, nor to be of weight enough to require it; general and probable conjectures may be as much as can be expected; and even theſe conjectures will be different, according to the different ſtate of the language, with a
view

view to which they may be particularly formed.

Take the language of Wales as used in conversation, especially on the borders, and you will find it to be part Welsh and part English, abounding with English words under a Welsh form. But take the same language as used by some authors, particularly as used in the Bible, and you will find it to make a very different appearance. Words of resemblance in the Welsh and English will be but few; some there are, but not near the quantity which might have been expected; they are to be found in the greatest number in the first edition of the New Testament; we there meet with several words of plain English or Saxon derivation: as, from the English *courteous*, that translation had *cwrtais* for *addfwyn*; from *unprofitable* it had *amproffitiol*, instead of *anfuddiol*; instead of *Grawn win*, it had *grabs* for *grapes*; and instead of *goruchwilwr*, *steward*.

These

These have been corrected in subsequent impressions; and there may be still room for some farther amendment, and to strike out *cwmfforddus*, *concwerwr*, *bappus*, words of clear Saxon complexion and features; and to give in lieu thereof *cyssurus*, *gorchfygwr*, *dedwydd*, terms of equivalent signification, but of more genuine British complexion, and more consonant with the rest of the language. Should this be done, English derivatives will stand very rare in that book, much thinner than such as are plainly analogous to the Latin; which will appear the more surprising, when we reflect on the length of time, in which the English has been the general language of this country, considerably more than one thousand years; when we reflect that England and Wales have been one kingdom near half of that period; and when we reflect also on the number of English words continually used by the inhabitants of Wales, especially on the borders. But,

ROMANS

ROMANS and Saxons have not been the only foreigners who invaded this country, or deprived it's inhabitants of their rights and liberties. Danes followed the example which others had set them; they disturbed and harassed the Saxons, scarce warm in their seats, and long infested and plundered every part of the kingdom. And after them the Normans invaded and oppressed the English, and settled themselves in their possessions. As to the languages of these foreigners, it does not appear that the Danish tongue had any great effect on any of those used in this island. But the Norman language had an effect which was very extensive and lasting.

In Normandy, duke William and his subjects made use of the French tongue; when he became conqueror and king of England, we are told by some of his historians that he attempted to learn the language of this country; and when he found he could not master it, he wanted to destroy it, and to introduce

duce and establish the French in it's place. Though in this attempt he did not succeed entirely to his wishes, yet he brought his native tongue to be much in use. He dictated his laws and ordinances in that language; he commanded his English subjects to learn, and not fail to make use of it on several occasions. In consequence of this, probably, charters, pleadings, and statutes of this realm, have been drawn up in the French tongue; and this has had a considerable effect on the English language, and given it in many instances a French or Gallick air and complexion; but it does not appear to have had any effect on the language of Wales. A party of Normans, it is said, seized upon Glamorganshire, soon after the Conquest; and some of the descendants of this party may remain there to this day; but I know of no traces of their tongue in any part of that county; and the Welsh Bible seems to be

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entirely

entirely free from every taint or mixture of this kind.

SUCH, in general, has been the effect of foreign tongues on the British, and on the stile and language of the Welsh Bible. It has admitted some words from the Hebrew and Greek tongues, and these seem to have been necessary and unavoidable, and did not proceed from any peculiar scantiness or penury of the language. All other translations have done the same, and even the originals themselves have acted upon the same principle. For there are Greek terms intermixed with the Hebrew of the Old Testament, and some Latin among the Greek of the New. It has admitted some words also from the Latin and the English, neighbour languages, which have long prevailed in this island. It has made a more frequent and more plentiful use of the former; but it has admitted the latter
very

very seldom, and with a sparing hand.
But,

There is another respect in which it has been affected by one or both the other languages last mentioned; that is, it's alphabet or letters have, as far as appears, been always nearly the same with the Latin or English; I do not mean as to the sound of the letters, but as to their form or character.

C H A P. VI.

EFFECT OF THE LATIN ALPHABET.

WHEN letters, or alphabetical writing, were first introduced among the ancient Britons, or what characters they used in the beginning, doth not appear.

Cesar tells us (h), that, in and before his time, Greek letters or characters were used by the Gauls, the nearest neighbours of the Britons, with whom they had maintained long and frequent intercourse.

Another author says (i), that the same letters were used in Britain, and that the Druids in particular were well acquainted with the Greek tongue.

Under the word alphabet, in Ro-
strenen's

(h) Bell. Gall. lib. 6. c. 14.

(i) Ellingii Hist. Græc. Ling. pag. 257.

Strenen's French and Celtick dictionary, is printed a complete set of characters taken from old inscriptions, found in Bretagne in France, and called by the author "the alphabet of the ancient Armorick Bretons." Though these inscriptions are undoubtedly posterior to the introduction of Christianity, being found on chalices, crosses, and such like monuments; they may yet exhibit an alphabet of a more early date, — possibly the alphabet once generally used by the ancient inhabitants of Gaul and Britain.

However that be, when the Britons became subject to the Romans, they adopted the Latin characters or alphabet, as appears from inscriptions, and legends of money, then coined in this country.

The oldest British manuscripts extant appear in what is called the Saxon or the Anglo-Saxon character (k).

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And

(k) Archai. Britan. pages 7, and 225.

The Anglo-Saxon character is supposed by some

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And printed books in that language have in general made use of the English types and characters of the times; in the sixteenth century they appear in what is called the black letter; and since then in the more common English or Roman.

But the Latin or English alphabet does not cleverly bend and accommodate itself to the temper and genius of the British tongue. It is sometimes redundant, affording two or three characters for one sound; all which, except one,

to have been that used by the Saxons while in Germany, and brought with them to this island. But by others, who think the Saxons had no knowledge of letters, before they came over to Britain, this character has been supposed to have been the alphabet of the Britons, and from them adopted by the Saxons;—but on a very slight examination we shall find it no distinct alphabet, but the same with the Latin, only varied a little in about six or eight letters.

one, are rejected by the Welsh. In other instances it is as deficient, and obliges us to join two or three characters to express one simple British sound. Several attempts have therefore been made to reform this alphabet, and to match it better to the Welsh tongue.

In order to understand the nature of these attempts, I will here lay before the reader the following table, exhibiting at one view the several alphabets, which appear to have been used at different times by the different inhabitants of this island.

To bring the following alphabets within the compass of one page, the j and the q, two Latin and English letters, are omitted.

The last letter in the fourth column is a make shift of the printer for a strange character, of which he had no type. So is the Greek diphthong *sz* in the same column a little higher up. The same is to

be understood also of the same characters, where they occur in the body of the book. The Saxon types likewise are but indifferent, and seem to require some such apology.

a	a	a	a	a	a	Sound
b	b	b	bh	b	b	Eng. v.
c	c	c	c	—	—	peculiar
d	ð	ch	ch	ɣ	ɣ	[th in the]
e	e	d	d	d	d	←
f	f	dd	dh	dh	ð	Eng. v.
g	g	e	e	e	e	
h	h	f	—	f	f	
i	ɨ	ff	—	—	—	
k	k	g	g	ɣ	ɣ	ng in King
l	l	ng	gh	ɣh	ɣ	
m	h	—	ghh	—	—	
n	i	h	h	h	h	
o	k	i	i	i	i	
p	ll	—	—	k	k	
r	ll	ll	lh	l	l	peculiar
s	m	m	m	lh	λ	
t	m	—	mh	m	m	
u	n	n	n	n	n	
v	—	—	nh	—	—	
w	o	o	o	o	o	
x	p	p	p	p	p	Greek φ
y	ph	ph	ph	—	—	
z	r	r	r	r	r	
	rh	rh	rh	rh	ɣ	
	s	s	s	s	ɣ	
	—	—	—	th	—	
	t	t	t	t	t	th in thro'
	th	th	th	th	ɣ	
	u	u	u	—	—	
	—	—	—	v	v	
	p	w	ɣ	u	u	
	x	—	—	—	—	
	y	y	y	y	y	
	—	—	ŷ	ŷ	ŷ	
	z	—	—	z, zh	z, zh	

The several alphabets in this table are plainly of a family, and derive from one common head. The first column contains the Latin, or if you will the English, which is exactly the same. The second contains the Saxon, differing only in a few characters. The third exhibits the common British or Welsh. In the fourth row are the improvements of the third, proposed by Dr. Rhys. And in the fifth and sixth, two other amendments of the same, proposed and recommended by Mr. E. Llwyd;—the first, given by himself in the second and the two hundred and twenty-fifth pages of the *Archæologia Britannica*; and the other, deduced from his preface. A seventh column is added, giving the sound of some particular letters;—where nothing is set down, the sound nearly coincides with that of the English or Latin.

One attempt to reform the common Welsh alphabet was made by Dr. John David Rhys, a learned physician in the
sixteenth

sixteenth century, and author of *Lingua Cymraecæ Institutiones Accuratæ*, printed in 1592. This author rejects the f, the ff, and the w, of the common alphabet. He rejects also all doubling of the same letter: as, dd and ll; and instead of the w he substitutes a character like the Greek diphthong ε, and gives a character nearly of this form γ, for a sound somewhat resembling the y.

To compensate for the rejection of the double consonants, and to express more fully the different sounds of the letters, he adds an h to each consonant: thus; bh, ch, dh, gh, &c. through all the consonants in the alphabet, the s only excepted.

To exemplify and recommend this scheme, the author wrote a Welsh address to his countrymen on his own plan, and prefixed it to the above book. But I do not find that he has ever been followed by any one person; and the address itself has, I apprehend, been less read, as the language of it
seems

seems so awkward and disguised, that it is neither pleasant nor easy to read it.

This attempt not succeeding, Mr. E. Llwyd projected another method to new-model the alphabet of this language; and published it in his *Archæologia Britannica*, page the second, and again, more fully, page two hundred and twenty-five.

This learned and laborious writer banishes the c, and calls back the k. He substitutes the Greek χ for the ch, and the Greek λ for the double l. He gives us the English v for the single f, and assigns to this last the sound of the double f. Instead of the g, or rather besides it, he introduces the Saxon \mathfrak{g} , and other Saxon characters: as, \mathfrak{d} , \mathfrak{f} , \mathfrak{p} , \mathfrak{r} , \mathfrak{t} and \mathfrak{y} , for dd, ff, rh, s, th and y, the corresponding sounds in the common alphabet. He expresses the ng sometimes by \mathfrak{g} , and sometimes by the same character inverted \mathfrak{g} ; and at times he adds an h to l, r, s, t and z: as, lh, rh, sh, th, and zh; and thus
makes

makes a medley, contradictory alphabet, consisting of English, Saxon and Greek characters; with all which it is necessary to be acquainted, before you can read his dedication ΑΤ Υ ΚΥΜΡΥ, prefixed to his book. This address, like J. D. Rhÿs's dedication, has been, I believe, hardly ever imitated, and perhaps but seldom read; the language of it is so greatly altered and disfigured; and besides this, the author himself is not steady and uniform to his own plan. In the two pages of the *Archæologia Britannica*, twice referred to already, he gives us one sort of alphabet; and he uses another very different in the above mentioned dedication.

I know of no other projects for this sort of reformation, only the learned Dr. Davies used and recommended the use of γ, one of J. D. Rhÿs's characters; but even his recommendation and example has not been able to bring it into general practice; and all attempts to change letters once introduced,
though

though in many instances wrong and defective, have yet been generally ineffectual. Even Roman emperors, who would fain have introduced only one or two new characters into the Latin alphabet, found they had not authority enough to make them current: so powerful, so prevalent is custom, though ever so wrong; —

Penes quem est jus & norma loquendi.

The Welsh must therefore endeavour to make themselves easy as to this matter, and continue to make use of the types and characters of the times. The translators and editors of the British Bible took these as they found them, though they were not in all respects so well adapted to their purpose. Thus, the New Testament of 1567 appeared in the black letter, the common English type or character of that period; and it made use of every letter of the English alphabet. It admitted even in common words the *k*, the *q*, and the *v*: as in *llynku* instead of *llyngcu*; *quilidd* instead

of *cywilydd*; and *cyvod* for *cyfod*; which letters, together with the j, the x, and the z, should be used as they say, only in exotick or foreign words; and have therefore since that time been discontinued, and other characters introduced in their stead. But observations, relative to this article, will fall in our way more naturally under the second part of this subject, to which it may be now full time to proceed.

THE

THE SECOND PART.

PECULIAR GENIUS AND REGULATIONS OF THE BRITISH TONGUE.

LANGUAGES as spoken are very fleeting and transitory things. They are mere aerial beings, created by the breath of man's mouth, and no sooner created than they cease to exist, and perish for ever. Writing forms a body for these spiritual, momentary beings; it makes them objects of sight and substance, and gives them stability and duration. Their original appearance in this new created state was, most probably, very rude and irregular, like the first writings of a beginner,

ner, or the epistles of an ignorant peasant, awkward figures, and bad or false language. Human art and application improved upon these rough sketches and essays; and time and opportunity reduced them to order, and made letters and languages become the subjects of laws and of government.

But such good fortune has not happened alike to every tongue. Hitherto no bodies at all have been created for the words of various languages. They have never yet been reduced by writing to a firm and permanent state; and where they have been thus reduced and settled, they have met with very different degrees of regulation and improvement. The fortune of the British tongue, in this respect, it is my intention to consider in this second part.

This, in general, is the subject of grammar; but a professed grammar is not here intended. Grammars for this language have been published already

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by Dr. Davies, Mr. Gambold, Mr. Richards and others; to which I would would refer such as desire more particular information this way. That the reader however may have a clearer idea of the nature and structure of this tongue, it will be necessary to descend to some grammatical distinctions.

The distinction into three parts, respecting letters, words and sentences, seems to be the most comprehensive, and the most natural division of grammar. Letters are the first, the raw materials or elements of a language. Words, consisting of one or more of these elements, are again only it's materials in a second and more advanced state. And a combination of these last, regularly and properly disposed, constitutes a period or sentence. As, under these several divisions, the Welsh tongue has some remarkable peculiarities; I shall attend to each of them in the following chapters, and in the order just mentioned.

C H A P.

C H A P. I.

PECULIAR GENIUS OF THE BRITISH
ALPHABET.

THIS alphabet consists of twenty-eight letters;--seven vowels, and twenty one consonants.

The vowels are, a, e, i, o, u, w and y. The five first are vowels both in Welsh and in English; the two last are in English usually reckoned consonants, but improperly; the y in English has exactly the sound of the i, and is as much a vowel; and the double u is as much so, as the single u; or rather, as it consists of two u's, it is not a single, but a double vowel or diphthong.

The consonants are, b, c, ch, d, dd, f, ff, g, ng, h, l, ll, m, n, p, ph, r, rh (l),

N 2

f, t

(l) Rh is not set down as a distinct letter in the grammars of Dr. Davies and Mr. Richards;
but

f, t and th. The remaining English characters, j, k, q, v, x and z, are used only for foreign words.

Should any think that this subject is low, little, and disparaging to criticism, let them duly attend to what follows, and I am much mistaken or they will be of a different opinion. I have nothing material and peculiar to observe here of the vowels; what follows therefore respects the consonants and them only.

The distinction of them into single and double is unknown to the Welsh. Through the manifold defect of the common alphabet, they have plenty of double characters, but properly speaking no double sounds; none compounded like the Greek ψ , or the English

but they both have it in their dictionaries, where the single r has no place; which shows that, on their own scheme, it ought to have had a place in their alphabets.

glish x, and capable of being resolved into two separate and distinct sounds. Though the letters are double, the sound is simple, and only one.

The consonants might be divided in the Welsh, as in other languages, into mutes, and half vowels or liquids; but such a division would be attended with no great advantage.

A better division would be into labials, palatines, and linguals, or dentals, so denominated from the organs of speech, by which they are sounded. Labials, pronounced by the lips, are six: b, f, ff, m, p and ph; or rather five, as the ff and ph are only one and the same sound. Palatines, pronounced by the palate or throat, are also five: c, ch, g, ng, and h. The linguals or dentals, sounded between the tongue and the teeth, are ten: d, dd, l, ll, n, r, rh, s, t, and th. This distinction is the more important, as letters of the same organ are often changed into one another in several

N 3

languages

languages, and in none more remarkably than in the Welsh.

But the principal and most useful division of these consonants would be into *initials* and *non-initials*; or into such as begin radical British words, and such as begin none of them.

Non-initials are seven: dd, f, ng, l, ph, r and th; and they have this remarkable property—they will not stand at the head of any word of the language in it's original state; they are not to be found in their order in any British dictionary; and all the words of that tongue must be sought for, under some of the other letters (m).

The initial consonants are fourteen, and must again be divided into *mutable* and *immutable*.

Immutables are five: ch, ff, h, n, and f; they are in the main very steady and invariable; place them once
in

(m) Some few words may be found under f, and l, but they are not reckoned radical British words.

in their proper station, and they will maintain their ground, and give way to none.

The other nine, b, c, d, g, ll, m, p, rh, and t, are very properly called mutables, being at least most of them exceeding variable and unsteady, frequently shifting their situation, and, proteus-like, assuming various shapes and appearances; some, two; some, three; and some, four different forms.

IN the changes and variations of these mutables, lies a great part of the art and mystery of this very peculiar tongue, the most curious perhaps, and the most delicate for its structure, of any language in the world.

This may seem a strange expression. I should yet be very easy as to any charge of partiality or exaggeration on the account of it, if I could make the reader a perfect master of this subject; its peculiarity must render it difficult; I will however attempt to explain the

nature and use of it ; and to this purpose I will transcribe from Dr. Davies's grammar the following scheme, which exhibits in one view the several changes of these letters.

		F O R M A.			
		Lit. Mutabiles			
		1	2	3	4
		Primaria recta feu radicalis	Mollis	Liquida	Aspirata
Declinatio.	1	Câr Pen Tâd	Gâr Ben Dâd	Nghâr Mhen Nhâd	Châr Phen Thâd
	2	B D G	Bara Duw Gwr	Mara Nuw Ngwr	
	3	Ll M Rh	Llaw Mam Rhâd	Law Fam Râd	

The learned author of the above table composed his British grammar in the Latin tongue; and to explain the nature of his scheme he uses Latin words and takes up the idea of declensions, well known in that language. He divides his table into three

three declensions, and each declension into a certain number of forms or cases. The mutable letters are here ranged in one column; they are thrown a little out of their alphabetical order, that they might be more conveniently sorted and reduced to three declensions or classes.

The first declension consists of words beginning with c, p, or t, and appearing like nouns of so many terminations, under four different forms; or to keep closer to the idea of declensions, in four several cases: *Câr, Gâr, Nghâr, Châr, &c.*

Declension the second consists of words beginning with b, d, or g (making the second form of the first declension) and appearing like triptotes, under three forms or cases: *Bara, Fara, Mara, &c.*

The third declension again consists of words beginning with three letters, ll, m, or rh, and appearing like dip-
totes,

totes, only in two cases or forms: *Llaw, Law; Mam, Fam, &c.*

In every declension, the word in it's first form is in it's absolute state, and begins with it's primary or radical letter. From this state of the word every other form is deduced. The change is made *universally* into consonants of the same organ, but of a softer sound: *ec, eg, eng, &c.*

The second form is common to all the declensions; and it's characteristick is *Mollis*, that is, the radical letter softened: *Tád, Dád; Duw, Dduw, &c.* The third form extends only to the two first declensions; it's denomination is *Liquida*, implying a further degree of softness, or fluidity in the sound of it's initials: *Câr, Gâr, Nghâr (n), &c.* The fourth form is peculiar to the first

(n) The motion of the sound in this procession is easy and regular, but the expression of it by *ngb* is not so happy. The same may be said of some other characters used in these mutations.

first declension; and it's characteristick is *Aspirata*, that is, the radical initial, aspirated or pronounced with an h: *Pen, Phen: Tâd, Thâd, &c.*

Further helps to illustrate this matter might be derived from the Greek tongue. In that language, letters of the same organ of speech are frequently changed into one another. The formation of Greek verbs is in a great measure founded on this principle; and their characteristicks are varied in a manner, not unsimilar to these mutations of British consonants. This, like the former illustration, will appear more evident by a table, representing the corresponding changes in each language. I shall here retain the examples of the preceding scheme, and place, directly underneath each word, the resembling parts of Greek verbs, and shall leave blanks, where there are no corresponding changes.

Câr Πλε-κω	Gâr πεπλε-γμαί	Nghâr	Châr πεπλε-χα
Pen κρυ-πτω	Ben εκρυ-ξην	Mhen κεκρυ-μμαί	Phen κεκρυ-φα
Tâd ανυ-τω τρεχω	Dâd	Nhâd	Thâd ηνυσ-θην θρεξω
Bara λει-εω	Fara	Mara λελει-μαί	
Duw αδω	Dduw	Nuw	
Gwr λε-γω	Wr	Ngwr	
Llaw ψα-λλω	Law ψα-λω		
Mam νε-μω	Fam		
Rhâd σπει-ρω	Râd		

The above scheme exhibits several variations of letters in each language, formed alike, and upon the same principle. The Greek part indeed does not appear half as full as the British. One reason of that seems to proceed from a deficiency

deficiency in the Greek alphabet ; which has a smaller number of simple sounds than the Welsh : no *ng*, or separate *h*, among it's palatines ; no *f*, i. e. *v*, among it's labials ; nor the sound of *dd* among it's dentals, or linguals. For this cause, no changes in that tongue can correspond with *Fam* or *Fara*, with *Dduw* or with *Nghâr*.

Blanks in the Greek part of the preceding table, may also partly spring from another quarter. Transformations of letters in that tongue are not quite uniform, but frequently depart from the natural order. Only the two first conjugations seem to be perfectly regular. No others keep to letters of the same organ. T, δ, ϑ, &c. characteristicks of the third and other conjugations, do not, like the Welsh, change within their own class ; but take up with preterites, from the palatines or labials, consonants of a different tribe and order from their own. So fond is that tongue of letters of these classes, that no others appear in any
of

of it's preterites, except it may be a *delta* or *theta*, which, by contraction, or some other extraordinary method, become characteristicks of a few preterites in the middle voice.

To illustrate this subject yet further, recourse might be had to the oriental languages. In the Hebrew alphabet are six mutable consonants, called *Litteræ Begadkephat*, having each of them a double sound; one soft and the other hard. For instance, פֶּרִי, signifying *fruit*, is founded in different positions, *Pri* or *Pbri*, with just the same variation as *Pen* and *Phen*, in the preceding tables. In the same manner, תּוֹרָה, the Hebrew word for *Law*, is pronounced *Torah* or *Thorah*, like the British *Tád* and *Thád*. And so is בֶּן, a *son*, like *Bara* and *Fara*, founded sometimes *Ben*, and at other times *Fen*, or rather, *Ven*. But these mutations are much more limited in this language, than they are in the Welsh; changeable letters in Hebrew are only six; whereas in the British they are nine: in
the

the Hebrew also, the change of these letters is only double; whereas here they assume three or four different forms.

THE *use* as well as the nature of these mutations should be considered. They are of very general and extensive application. By dividing the first table into declensions and cases, it's learned author did not mean to restrain the use of them to nouns and participles, or to such words as are the sole objects of declensions in Latin or Greek. Nor is it intended by comparing them in the second scheme to the characteristicks of verbs, to limit their usage to such words as are the particular subjects of conjugations. They are of still more extensive application and utility; being applicable to nouns, to verbs, and to words of every other part of speech.

In general, they seem to have a two-fold tendency; one, respecting the
found

found; the other, respecting the signification of words.

The first and most obvious use of them is to distinguish the found, to ease the pronunciation, and to render it smooth and harmonious. Two or more letters of the same organ and of the same found joined together in a word are lost in pronunciation; they may harden or strengthen a found; but if they are ever so many they can do no more, and must remain idle and indistinct. Some letters will not be sociable and succeed others; or if they must follow, they will do it with reluctance and difficulty, and give a harsh and discordant found; — vary these letters, and dispose of them otherwise, and you will put an end to this disagreeable jarring, and make them concur in promoting a general sweetness and melody. For these purposes these changes are often introduced; no other reason need, no other reason can be assigned for several of them.

But

But their chief and principal use is to distinguish words, to show their various relations and connections, and to fix and ascertain their proper meaning. That is the use of declensions, of conjugations, and of other inflections of words in every language, and that seems to be the most important use of these changes of consonants in the British tongue. After a manner peculiar to themselves, they point out the number, gender, &c. not of the substantive, for example, where the change happens, but of a pronoun, of an adjective, or of some other word belonging to it; they form a main part of the syntax or construction of this language; and often contribute to render it's words more distinct and emphatical.

I would fain hope what has been said may have brought the reader to be in some measure acquainted with this subject. If it has not proved sufficient for this end, I despair of being able to afford him that satisfaction, if it be

a satisfaction, and shall forbear giving him any further trouble this way.

WHATEVER it may have proved to the reader, it was a subject of importance to those who were concerned in the publications of the Welsh Bible, and they seem in general to have understood it well. The author of the first table had a considerable hand in the last translation of that book; and the principal conductors of most of its impressions have taken much pains to render their respective editions exact and accurate in this respect.

Too little attention however was shown to this subject in the earliest impression of the New Testament. We find there *fy garedigion*, *ym plith*, and *yn ty fy tād*, in the first declension, instead of *fy ngharedigion*, *ym mblith*, and *yn nbŷ fy nbād*. And in the second declension we find *fy bara*, *yn Duw*, and *yn golwg*, instead of *fy mara*, *yn Nuw*, and *yngolwg*. It has been since conducted with more
regularity

regularity and exactness. I cannot but ascribe much of this to the care and accuracy of the very learned Dr. Davies, to whom the language of his country is perhaps more indebted than to any other person whatsoever. Some of the earlier impressions in some few particulars have yet varied from his plan. They give *fyng byfammod*, Gen. vi. 18. and *fyng hoffadwriaeth*, Exod. iii. 15. which, according to the above scheme, should have been *fy nghyfammod* and *fy nghoffadwriaeth*. Our latest and best correctors, I refer particularly to Mr. Morris, and Mr. Williams, have kept more closely to the plan, and acted more upon the principles of that very able and accurate critick; they have directed their attention not only to initials, but likewise to middle and final letters; and have thus given the language a further degree of ease and smoothness, rejecting the harsher consonants, and substituting others of a softer sound in their place.

In *benw*, *gorchguddio* and *temptio*, they have rejected the h, the g, and the p, and given us *enw*, *gorcbuddio*, and *temtio*. For *ascwrn*, *yspryd*, *datcuddiad*, and *yntbi*, they have printed *asgwrn*, *ysbryd*, *dadguddiad*, and *ynddi*; turning the c, p, t, and th, into the softer sounds of g, b, d, and dd. In the end of words, they have changed *dec* into *dêg*, *oblegit* into *oblegid*, &c. according to the real spirit and genius of the language; which for the most part prefers the smother and softer sounds to such as are more sharp and harsh.

I cannot but approve, and upon the whole commend the general management of this affair. I heartily concur in maintaining the utility and necessity of most of the above changes; and if I call in question the propriety of any of them, it shall be done with a temper and conduct, entirely consistent with a due respect for those who are of a different opinion.

My first difficulty respects the number

ber of mutables in Dr. Davies's table. I wish the list had been otherwise settled, and that the *r* in particular had never been admitted. It seems to have very little right to the character of a mutable consonant. There is a sensible difference between the sound of the *c* and *g*, and of all the other examples, produced as instances of this variation ; but between the pronunciation of *rh* and of the simple *r*, or between the sound of *rbâd* and *râd*, there does not seem to be any material difference.

Strike out the *r*, and the third declension will appear simple and plain, and stand clear of every difficulty ; but so much cannot be said of the other two.

The second declension is more simple than the first, and attended with the least difficulty. It labours however under one mistake, and may be liable to some other objections. Words beginning with a *g* are represented as turning their radical *g* into a *w* in the second form;

but this is not accurately represented. The *g* there is not changed into another letter, but is wholly excluded, and the *w* remains just where it did; and so would any other letter, which might happen immediately to follow the *g*. *Gardd* makes *ardd*, and *glîn* makes *lîn*, &c. In the other examples of this declension, the transition from the first to the second state appears easy and natural; but that to the third form is not so clear and evident; the words seem somewhat disguised, further removed from their original state, and of more difficult investigation.

These objections may be made to the first declension with yet greater force and propriety. From the first to the second state, the transition is easy and plain; so is the transition to the fourth case; but the change into the third form seems rather difficult and queer. *C* changes into *ngb*, *p* into *mb*, and *t* into *nb*; characters not in the alphabet, and of an awkward make. They are
displeasing

displeasing to the eye, if not to the ear, and they obscure both the origin and meaning of a word. *Yng nghaer*, *ym mhabell*, and *yn nbŷ*, derived from *caer*, *pabell* and *tŷ*, appear very much disguised, and not easy to be traced home to their proper source.

It may be said, that what is awkward here proceeds from the defect of the alphabet, and it's want of proper characters; that these mutations do not obscure or disguise more than the changes, and probably not near so much as the changes of characteristicks in Greek verbs; and even that, however they may disfigure or disguise, they are yet necessary and unavoidable, and must therefore be endured.

The defect of the alphabet I have acknowledged already; disguise and obscurities arising from the changes of Greek characteristicks must also be admitted; and where such transformations are necessary and unavoidable, I will assent to the continuance of *mh*, *nb*,

ng, and even of *ngb*, the queereſt figure of the whole corps. But I would not bear with them any further; and I could wiſh particularly, with regard to the two laſt, that whenever they come together, one of them might be obliterated, and the other ſuffered to remain alone. But,

Some ſcripture inſtances of theſe changes are not at all neceſſary, and might as well, if not better, have been omitted. *Saith murwb*, Gen. xli. 20. *Pym-nŷn*, Gen. xlvii. 2. &c. are of this ſort: variations unnecceſſary and unuſual; and the words are more plain, as well as more common, in another form: *ſaith buwcb* and *pymp dŷn*. So alſo 1 Pet. i. 2. *Duw Dâd* exhibits a needleſs mutation, and would have been as plain, and ſounded better, *Duw y Tâd*.

In other caſes, changes are omitted, where they might, and I think ought, to have been introduced. Gen. i. 8. we read *ail dŷdd*, and ſo uniformly wherever it appears; good judges of the

the language tell me it is right; but my ear, the custom of the country, as far as I can remember it, and the analogy of the language, all assure me that it is not right, and that it ought to have been *ail Ddýdd*. *Dýdd* is the absolute state of the word or it's nominative case, if I may so call it; but that is not the state which follows the word *ail* in other instances. We never say *ail person* or *ail gwaith*, but *ail person* or *ail waith*; and for the same reason, we should not say *ail dýdd* but *ail ddýdd*.

One thing more I would just mention under this article, that in pursuance to this scheme of changes, and upon the same principles, the conjunction *ac* should, when followed by a vowel, be altered into *ag*; and the initial radical guttural *ch*, if not wholly omitted, might yet be made a mutable, and it's harsh sound frequently avoided. There seems to be the more reason for so doing, as this letter, I mean the initial
and

and radical *ch*, is seldom or never pronounced in some parts of the country. They never say *chwaer* or *chwerthin*, but *bwaer* or *bwerthin*, throwing away the *c* and retaining only the *h*.

It will be said, these are minutiae,—little matters, and hardly worth notice. I own it, and at the same time I will say in return; the ease, the harmony, the perspicuity, the elegance, and the spirit of languages, are frequently much affected by little things; and, if I may be indulged the comparison, like the peace of families, or even the fate of kingdoms, often depend upon—trifles.

C H A P. II.

NATURE AND PECULIARITIES OF PARTS
OF SPEECH IN THE BRITISH TONGUE.

O F letters, the preceding materials, are formed words, the materials again of language, in a second and more advanced state. Words may be considered, either with regard to their meaning, or else with regard to their make and form; the last of which, the form of words, is the subject of this part, by far the most copious and most laboured part of grammar.

The most natural and the most general division of words is, like that of letters, into *mutable* and *immutable*; or, as this has been used to be expressed, into *declinable* and *indeclinable*. This distinction is rather slighted by English grammarians, as not applicable to their language,

language, which, properly speaking, has no declensions. But the idea of declensions, strictly so called, is not, at least ought not to be, the idea here affixed to declinable and indeclinable. The idea is the same with that of mutable and immutable; and it is applicable to all languages, and constitutes the first and most obvious distinction of words.

Look into any book, no matter whether the language of it be understood or not, it is sufficient if it's letters are known, and it's words distinguished from one another; and you will presently see some of it's words every where uniform and alike; of exactly the same members and magnitude; or consisting of the same number of syllables, and of the very same letters; others you will see changeable, and differing from themselves; sometimes shorter, and sometimes longer; consisting in different places, of different letters, and of more or fewer syllables.

INDECLINABLE or immutable words, which are also the most simple, and the least numerous, include, according to the most common grammar, *adverbs, conjunctions, prepositions, and interjections.*

The last mentioned (oddly enough called interjection) seems the most natural and inartificial part of speech; if it may be called a part of it, and is not rather a peculiar sort of language by itself. Its words seem the rudest and most imperfect of all words, being nothing more than an *ah* or an *oh*, or some such sudden exclamation. They are invariable to a peculiar degree, being much the same in all languages, and and in all ages of the world. They are a part of language little affected, even by the general confusion of tongues; and whatever changes may happen to languages in future, this part of them will remain alike and the same; as long as the feelings, as long as the sighs and groans of the philosopher, and of the savage, or of men in every age,

con-

condition, and country, will remain alike and the same. This part of man's language, seems little different from that of the animals below him. It is a simple effort of nature to relieve itself in certain cases. It forms but a very small number of words in any dictionary, and is the class of which grammarians have had the least to say.

Next to the interjection, the most simple, and the least artificial of the invariable parts of speech, are the conjunction and the preposition. These consist, generally, of a single letter or monosyllable; and, in some instances, they may amount to words of two syllables. As of themselves they convey no idea or meaning, they therefore never appear alone, but always in company, and in attendance upon some other words; and they are employed to connect or to separate these; or, like harbingers and ushers, to go before and introduce them. Both together they constitute but a small part of the words of any language; and usually

usually good grammars are dictionaries here, and contain them all.

The adverb, reputed another indeclinable part of speech, is yet not so steady and invariable as the former; neither is it as simple and inartificial, as the conjunction or preposition. In some instances it is short and uncomplicated. *Δις*, *bis* and *twice*; *hic*, *here*, and *yma*, are little, diminutive words, of a size and appearance suitable to their condition and servile character. But in other instances, adverbs are words of bulk and dignity. They assume, especially in English, an air of peculiar importance; appearing sometimes rather bigger and more substantial than almost any other words of the language. *Surprizingly*, *superlatively*, and *surreptitiously*, may serve as examples of this kind.

In the British tongue, adverbs are of a more humble and more simple form, and also much fewer than in the English. Adverbs of number, in the strict and proper sense, I think we have not. Those
of

of time, of place, and some others, we have, but not in such plenty as in other languages; and their place is supplied by other words or modes of expression, of which in fact, and in all languages, adverbs are only substitutes. Sometimes a substantive and preposition mean just the same as an adverb. To judge the world righteously, is expressed, Acts xvii. 31, by *in righteousness*, in English, and in Welsh by *mewn cyfiawnder*. But more commonly, this is expressed by a preposition and the adjective, without any substantive. Soberly, righteously, and godly, Tit. ii. 12, we render *yn fobr, yn gyfiawn, ac yn dduwiol*; that is, literally, *in sober, in righteous, and in godly*; very awkward, I acknowledge, and nonsensical in English; but not at all so in the British where they stand, but full as proper, and as expressive, as *soberly, righteously, and godly*; or as *at most*, and as *from everlasting to everlasting*, is in English.

MUTABLE words, or parts of speech, vary even in their division; some distinguishing them into three parts, (o) viz. *Names, Qualities, and Affirmations*;—some dividing them into four, (p) *Nouns, Pronouns, Verbs, and Participles*;—others into five, (q) *Articles, Pronouns, Substantives, Adjectives, and Verbs*. The last seems the most natural, and the most suitable to my fancy and plan; and I shall therefore follow it in what I have further to say on this part of the subject.

Here again the two first are very uncomplicated and few in number. The article is only a y, a single letter, which in some cases takes to itself an r. The pronoun also is very simple, consisting of one or two syllables at most. The personal pronouns are likewise few, and by nature herself limited to three. They are, however, very variable and irregular, perhaps in most languages, and seem to

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have

(o) Brightland's Grammar.

(p) Lilly's Grammar. (q) Lowth's Grammar.

have nothing peculiar in the British tongue, except it be that in each person they are rather in greater plenty and more redundant than in the English, the Latin, or the Greek. From the air which they assume, one would often think them of the greatest consequence; but their diminutive size takes off much of their importance, and their denomination of *pro-nouns* humbles and lessens them still more; according to which, words of this class, like the adverb, are mere substitutes, and only stand in the room of others.

The substantive, the adjective, and the verb (the three remaining sorts of words) are by much the most important, and the most numerous parts of speech. They are the most artificial and complicated of any, and liable to a prodigious variety of changes and vicissitudes. Substantives and adjectives are declinable by cases, numbers, and genders; adjectives appear different also according to their different degrees of
com-

comparison; and verbs vary by their voices, their moods, and their tenses, and by their numbers and persons. But I do not mean here to run through the several variations of these sorts of words, any more than I intend to give a complete list of their number; one of which is the business of a dictionary, and the other the particular province of a professed grammar. I shall rather take these three principal parts of speech together, and consider them in two views, equally applicable to them all.

Wherever we find them, they will appear upon examination to be either *simple* or *compound*; either *derived* or *underived*; either in their original and primitive, or else in their varied and improved state. Words simple and underived, or words in their first and primitive state, I look upon as the first and original words of a language, as the capital stock with which it set out at the beginning, or as the prime materials put into it's hands, if I may so express myself, to ma-

nufacture and improve. The others, the compound and derived, or words in their varied and improved state, I consider as the acquired stock of a language, as the fruits of it's own labour and industry, which it has manufactured and prepared for it's own use.

Simple and uncompounded substantives in their nominative case and singular number; adjectives of like make, in the same state, and perhaps of the masculine gender, and in the positive degree; and such verbs in the first person singular of the present tense, indicative mood, and active voice, give us the *primitives*, or underived words of a language in their first state. All inflections and variations from these primitives, whether by formation or composition, whether by declensions, conjugations, or comparisons, give us the *derivatives*, and more laboured words of the same tongue. Of these two classes; the first, that is, the primitives, are the least in size and in number; they are likewise
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the dictionary words, or the roots in every language; the others, the derivatives, are more bulky, and in greater plenty. If we may judge by the proportion between the nominative case singular and other cases of the same substantive; more especially, if we judge by the proportion between the first person of the verb, and the other parts of it; we shall find the derivatives to be the most numerous to a prodigious degree. They would swell to a most amazing number, and no dictionary could contain a tenth part of them; but a great many of them are so regular and plain, that they never need, and seldom do appear in any.

In preparing and using these derivatives consists the principal difference of languages, and the vast advantage of some above others.

The common solution or analysis of words into so many, no matter how many parts of speech, may be equally applicable to every language under the

fun. The underived and primitive words of several tongues may also greatly resemble one another, and be nearly the same, as proceeding from the same stock, perhaps from the original language of man. But a most wide and amazing difference will be found in their derivatives. Some languages, if I may so speak, treat their original stock like a spendthrift; or, like the slothful servant, take no pains to improve it; they ever use these materials in their first condition, or in their stunted and dwarfish state; while others have laboured and manufactured them, compounded and decompounded them, so as surprisngly to vary, to increase, and multiply their first and original quantity.

The Latin and Greek tongues seem to have distinguished themselves the most in this respect. If we examine any composition in either of these languages, grammars and dictionaries excepted, we shall find but few words
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in their simple and primitive state; hardly any monosyllables among the substantives, adjectives, or verbs; and if they are thus constituted in their original form, as soon as they pass from this state, they become polysyllables, words of bulk and substance, which look well, and seem to add weight and dignity to a sentence or period.

The English, on the other hand, seems to have done very little this way. With all its tendency and disposition to manufactures and improvement, it has neglected the manufacture and improvement of its own words. It has gone upon the idle, lazy principle of borrowing and importing; and, rather than take the pains to work and labour its own materials, it has chosen to become debtor to the French, to the Latin, to the Greek, or to any other language which would trust it with terms ready made and at second hand. To this day it uses its own native words much in their original state, or

rather, in a less and more diminutive form. Near two thirds, perhaps, of the words of this language, in it's present condition, are monosyllables. Exclude from it all foreign derivatives, and then these *little, flinted, dwarfish* things will appear in a much more disproportionate number. "Whole lines in a large book will be found like a string of beads, made up of words, all of one and the same size."

It's derivatives, as well as it's primitives, are frequently of this sort. Adjectives admit of no variety, except that of comparison; and the variations of substantives and verbs often add nothing to their substance and magnitude. Love, for instance, is a substantive, and only one syllable in both numbers. Love also is a verb, and almost the same in every person. Change the singular into the plural, and join ever so many substantives and persons together, yet the word remains still as unimportant and as simple as ever. Of
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this fact, *man men, tooth teeth, way ways*, and hundreds of others, are sufficient proof. Most of the varieties of cases and comparisons, of tenses and moods, abounding in some other languages, are here answered by little servile words, called helpers. The most substantial, I had almost said, the only substantial, grammatical variation in the whole extent of the English tongue, is the present active participle.

THE Welsh language has in this respect considerably the advantage of the English; and two circumstances in particular have gained it this advantage.

In the first place, it has more varieties and more substantial grammatical derivatives under each of those parts of speech which we are now considering. Substantives singular become plural several ways, and, in some cases, even two syllables may be thus added to a word: as, *dŷn dynion*, man men, *tŷst tyfion*, witness

witness witnesses, &c. Adjectives take up these plural additions, as well as substantives: as, *gwyn gwynion*, white; *trwm trymion*, heavy; they have other means of becoming plural besides; they have also a variation in their genders; *gwyn gwen*; and they have even what may be called a fourth degree of comparison, expressive of equality: as, *glân, glanach, glanaf, glaned*; *clean, cleaner, cleanest, as clean*. Verbs in general, especially in the active voice, vary their persons and numbers, their tenses and moods, by distinct and particular terminations, and have no need of a large troop of petty auxiliaries or supporters, such as *can, may, could, should, shall, will*, &c. &c. without which an English verb cannot stand, or stands for nothing: and they have yet further amongst them a species of reciprocal verbs, or verbs transitive on themselves, like the hithpael of the Hebrew.

The second circumstance, giving the Welsh an advantage over the English
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in this matter, is the greater liberty it has taken to manufacture it's own materials, to compound it's words, and to form a set of derivatives different from the above; and the same as have hitherto alone claimed the name of derivatives. Some of these are double, treble, and yet more complicated shoots from single stocks; and they grow and thrive in great plenty on almost every British part of speech; others of them are formed from the concurrence and united efforts of two or three primitives joined together; which, in either case, become complete and distinct words, by adding the particular terminations of verbs, adjectives, or substantives. While the English has gone about borrowing of the French, of the Latin, or Greek; the Welsh has been creating and forming words of it's own; and there seems to have been a special tendency in this language thus to increase and multiply. By this means it has acquired a considerable superiority
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in this respect, and is in possession of several verbs and other words, to which I know of none corresponding in the English tongue: as, *dyddbâu*, *bwyrbâu*, &c. &c.

There are derivatives of this sort manufactured in Britain, by it's original inhabitants, which, in my opinion, are not only superior to any thing English in the same way, but at least equal to any productions of the same kind in ancient Rome or Greece. Instances will be here expected, to make good such an assertion. I shall content myself with giving two or three instead of many. The first shall be, what I may call a double derivative from one single root; the second, a compound, formed from two substances; and the other, a derivative, formed from three single and distinct words.

Arglwyddiaeth, and *arglwyddiaethu*, are British goods of the first sort, home made, and derived from *arglwydd*. *Dominium* and *dominor*, from *dominus*; *Κυριότης* and
Κυριεύω,

Kypieuw, from *Kypios*, are the corresponding words of Latin and Greek workmanship, in the same way. I would likewise fain add their English correspondents; from the monosyllable *lord*, I can derive *lordship*, a substantive of two syllables; but I can proceed no further; if there is a verb, it is of the same diminutive form with the primitive. Here the industry and inventive genius of the English fails; but the skill and artifice of the British is, at least, equal to that of Rome and Greece.

Again; *croeshoelio* is a British verb, formed by the union of two substantives, *croes* cross, and *hoel* nail. It is expressive of the manner in which the Son of God was put to death; and it expresses it stronger, and more emphatically, than any words used in this case by the English, the Greek, or the Latin. The English word *to crucify*, according to the genius and analogy of the language, may signify, to make or to be made a cross, as well as to die upon it. The Greek
term

term *gaurow*, is no more than *staking*, or fastening to a pole. The Latin *crucifigo*, more expressive here than either of the former (as the punishment was Roman) yet means no more than fastening to a cross, which may be done various ways. But the Welsh determines the manner of it, and conveys the particular and striking idea of fixing to the cross with nails.

Further: *Cydymgyngborant*, Isai. xlv. 21. is another British compound derivative, formed of *cýd*, *ym*, and *cyngbor*, three distinct words; two prepositions and one substantive. It conveys an idea in that passage, which neither Hebrew, Greek, nor Latin expresses, without using two different words; and to express the same idea in English, no less than *five* different and distinct words are used.

In both the above respects, therefore, that is, in the changes and variations of nouns and verbs, and in the more general formation of other derivatives, the
British

British tongue has greatly the advantage over the English.

I must however acknowledge, with regard to derivatives of the first sort, particularly the inflections of verbs; that the British is not so full and perfect, as the Greek and Latin. Active participles, I think, it has none. *Caredig*, sometimes so called, is rather an adjective or participle^{ix}, chiefly signifying passively, and never retaining, like a true active participle, the transitive nature of the verb. It also wants the present tense in the active voice; and, for the passive voice, it has but few distinct tenses and terminations. Like the Latin and Greek (both of which are here considerably defective) it supplies the place of these terminations and tenses, by the passive participle and the substantive verb, used with a pronoun, after the particular manner of impersonals; or else it supplies this deficiency after a manner peculiar to itself, by the verb substantive put impersonally, and the other

ther verb put substantively, and preceded by a possessive pronoun and preposition : *yr ydys yn fy ngbaru*, I am loved, &c.

With regard to the other set of derivatives, I would suggest a few thoughts, and then finish this article. Words of this class are, undoubtedly, the proper subjects of our regulation and criticism; much more so, than the original and primitive words of a language. To object to primitives, is like objecting to natural and constitutional bodily imperfections. But objecting to derivatives, is objecting to things of our own making; which, if they are wrong, must be so, partly through our own fault. But the misfortune is, here are no rules to direct our conduct; or, if there be, they are *leges non scriptæ*; such as have hardly ever appeared in any grammatical code or system of laws. The English never wanted them, and therefore may never have thought of them. But others, especially the Greeks, wanted them, and must have made use of some regulator, though

though perhaps unknown to themselves as well as to us. They had simple derivatives, beginning their variations with three or four syllables, such as *τετυφομαι*, *τυφθισομαι*, &c. prefix to these a preposition of two syllables, and then add a termination of as many more, and their size would become monstrous indeed;—they would be truly *sesquipedalia verba*, almost literally words of a foot and a half long. We have no British words of such prodigious length, but we have such as are long enough; which, upon an increase of termination, are in common discourse contracted by custom in their radical part, and which, in like circumstances, should, in my opinion, be abridged by authors in the same manner.

From *tragywydd*, for instance, we form *tragywyddol*; and again from thence *tragywyddoldeb*; derivatives, especially the last, seemingly full long for increase and pronunciation; but in fact, as far as I can recollect, they are never pronounced

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ced as here written: they are pronounced *tragwyddol* and *tragwyddoldeb*; the first y of the radical excluded, and the words themselves shortened one syllable. They are then easy to pronounce and to manage, and they had best always be so written.

The like conduct would not perhaps be improper for long substantives, which take an addition of two syllables to become plural; as *gorchymmyn*, which regularly, in the plural is *gorchymmynion*; a word of five syllables, but, I believe, always pronounced as if only four, and as if written *gorchmynion*. In these cases a distinct character (r) has been recommended for the first y; which character was to be a vowel, to be pronounced, and yet, like the Hebrew sheva, make no syllable; but probably, the easiest and more effectual way would be, to exclude it entirely; for we may change the

(r) The character is the last in the fourth column of the table of alphabets, in page 171 of these sheets.

the spelling, and accommodate it to common pronunciation; when we have no authority to coin a new letter and make it current.

I have no other regulations at present to wish, with regard to these derivatives; except it be, that such of them as are compounded of two or more words might always retain, as much as possible, the features of each parent; in which respect some of them may be a little deficient, as Gen. ii. 21. *drym-gw/g*, rather *drawm-gw/g*; and likewise that all of them, whether compounded or not, might be formed, as near as may be, to resemble other words of the language in the same part of speech, in order to be more easily governed by the same laws. Thus I would wish *bedyddiwr*, *rhagrithiwr*, &c. would cast off the *i* of the penult, and become *bedyddwr*, *rhagrithwr*, &c. that together with *breuddwydwr*, *llafurwr*, &c. they might, with more ease and regularity, change into the plural, *bedyddwyr*, *rhagrithwyr*, *llafurwyr*, &c.

C H A P. III.

NATURE AND PECULIAR CONSTRUCTION
OF SENTENCES IN THE BRITISH TONGUE.

HITHERTO we have considered words, as single and unconnected; but they are not to be met with in that state, except in grammars or dictionaries. In other books they are brought, as I may say, to one place, disposed in a particular manner, and joined together by certain bands, according to rule, and in due form of law. To regulate this matter is the business of syntax, the third and last part of grammar.

The first use of syntax, *ἡ πρώτη* ^{*ἡ πρώτη*} ~~*ἡ πρώτη*~~, perhaps was military; and from marshalling men, and drawing up an army, was transferred to signify the disposing and regulation of words in a sentence.

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If this account of it's origin be true, the primary idea here will be that of *rank-ing*, and the first work of syntax will be, to settle the order and precedence of the different parts of speech, according as they stand in competition for place.

Parts of speech in apposition, as they are called, that is, two or more words signifying one and the same thing, will, in all languages, be considered as upon a par, and rank and take place indifferently, as may best suit their ease and convenience.

What are called genitive cases, or words under government, like good and dutiful subjects, will keep behind, and follow their superiors. In Welsh, however, they receive no increase of bulk, as in the Latin; they want no preposition to attend them, after the manner of the English; nor do they take off a piece of the preceding word, in imitation of the Hebrew; let them immediately follow their leaders, as *meibion dynion*, and they are as easily

and as certainly understood, as *fili hominum*, sons of men, or בני אדם.

When substantives and adjectives become competitors for rank; the English, in general, declare against the substantive, and give precedence to the adjective; as, *wise men*; the Welsh, on the other hand, for the most part and more naturally, give the first and chief place to the substantive; as, dynion *doethion*, men *wise*.

As to other different and contending parts of speech, the English very naturally make the substantive and nominative case mostly to precede the verb; but in British, as in Latin and Greek, and other languages, this matter is in a great measure indifferent; the verb again in it's turn, generally goes before what is called the accusative case; and other words lead or follow, as the sound shall direct, or as an author pleases, to whom great latitude is here allowed.

BESIDES

BESIDES ranking, a further and more common idea of syntax, is concord, which consists in a certain agreement between the three principal parts of speech, supposed to be settled, either by nature herself, or else by the authoritative decisions and statute law of grammarians. This requires substantives and adjectives to agree in their respective variations of number, case and gender; it requires the nominative case and the verb to agree in number and person; and it directs the relative to accord with it's antecedent in number and gender. These are the general rules and laws of concord, and they are supposed to be universal, and applicable to every language. But there are few laws and ordinances of men, which deserve universal obedience; and fewer still, which have never been transgressed.

In the British tongue, the first law of concord is frequently neglected. As in the Hebrew, so here, plural adjectives, particularly numerals, are con-

nected with their substantives in the singular number, as, *dau ddŷn*, two *man*; *wyth enaid*, eight *soul*, &c. Not that this discord, if I may so call it, is the invariable custom of the language; it has three different methods for this purpose, either of which may be indifferently followed; we say, *saith merch*, seven *daughter*; *saith merched*, seven *daughters*; or *saith o ferched*, of *daughters* seven. But so common, and seemingly so regular, is the first method, that I could almost blame the translators of the Bible for deviating from this practice in some instances which they have given us of a substantive plural with a plural adjective, as Exod. ii. 16; where we have *saith merched*, seven *daughters*; which, for my own part, I will acknowledge, I should have been better pleased with, if it had been *saith merch*, that is *seven daughter*. Again, as the plural adjective will sometimes have a substantive singular, so, on the contrary, a substantive plural will not unfrequently

quently put up with an adjective of the singular number; as, *gwŷr mawr*, not *mawrion*; *arglwyddi caled*, not *caledion*.

The second law of concord has more regard paid to it in the British tongue. Verbs generally agree as to number, with the nominative case of the substantive; but yet not without several exceptions. When a substantive singular is joined to a plural adjective, in that case the verb will be plural, and agree with the adjective rather than with the substantive; so Gen. xli. 26. *Yr saith dywysen ddeg ydynt*, not *sydd*, *saith mlynedd*; the seven good *ear* are, not *is*, seven *year*. This example is the reverse of another, not uncommon deviation, from the present rule; wherein the verb substantive, and several other verbs in the singular number, are connected with nominative cases in the plural: *Yr oedd taranau*, Exod. xix. 16. *Bydded goleuadau*, Gen. i. 14. that is, there *was* thunders, &c. &c.

So far I can approve, and will take
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upon me to justify the conduct of a bold language, which disdains the controul of grammatical statute laws, where the common law of custom, it's original and rightful sovereign, has left it free. The language of the sons of science and of liberty, in ancient Greece, acted in the same manner. Neuters plural in that tongue had their verbs generally of the singular number; and E674 ~~εἰς~~ *οἱ* *τινές*, *there is persons*, is current, is sterling Greek, and to be found in the best authors. In both languages, this liberty is taken principally with the substantive verb and it's cognates, or relatives. Perhaps it would have been best to have stopped here, and not have extended this practice to some instances, which might be produced: such as, *Ἡ ἑλὶννῆνῶν ἡ σὺρθιὸδδ*, Psalm xvi. 6, the lines *is* fallen; rather, undoubtedly, *are* fallen, *ἡ σὺρθιασῶν*.

Ἄν, δι ἀμβλῆνῶν, νὶδ ἐσγορὸδδ, Isai. liv. 1. introduced as an example of a nominative case in the second person joined

joined to a verb of the third person, is, I think, first misunderstood, and then, of course, wrong placed; it rather belongs to the third rule of concord, or the agreement between the relative and the antecedent.

This rule requires the relative to agree with the antecedent in number and gender; some grammarians add, in person. The rule itself is not very material in this tongue, as the relative is often, Dr. Davies says, is most frequently suppressed. (s) In the above passage of the prophet, however, the relative *yr hon* is expressed in Italicks, as not in the Hebrew. And I had much rather make this relative to be of the third person, and, consequently, the regular nominative case to the verb *esgorodd*, than consider this relative as in the second person, and so introduce a species of concord, or rather discord, which the peculiarities of no language seem sufficient

(s) Antiq. Ling. Britan. Rudimenta. pag. 171.

cient to vindicate or excuse. In the English, and other translations of the above cited passage, the verb is taken up in the second person ; thou that *didst* not travail with child ; but it is not so in the original ; the literal translation of that is, thou who *did* not travail, &c. corresponding exactly with the British version ; and all the irregularity is, a relative, which may be of any person, is regularly connected with a verb in the third person, and somewhat irregularly refers to an antecedent in the second.

To these peculiarities of construction in parts of sentences, commonly preceding the verb, might be added others in parts, which usually follow it. We have no difference of cases, or final terminations of words ; and therefore no government by verbs of accusative, dative, or other cases, as in Latin or Greek. What is remarkable, and worthy of notice here, is the frequent use
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of certain prepositions, particularly of the preposition *yn*, after several verbs in the construction of sentences. They twain shall be one flesh, Matt. xix. 5. according to the Greek is, they shall be *in* one flesh. The sentence, and the form of it's construction, is borrowed from Gen. ii. 24. and is a literal translation of the Hebrew. A construction exactly similar to this appears in the same passage of Genesis in the Welsh; but there it is natural and not borrowed; it is no imitation of the Hebrew, but an original British construction, where it is much more familiar, and more common, than in the Hebrew itself.

After the verb substantive, and other verbs, we introduce the preposition *yn*, to precede nouns substantive, in cases where nothing like it appears in the original. Gen. i. 5. *Duw a alwodd y goleuni yn ddýdd, a'r tywyllwch a alwodd efe yn nŏs*; God called the light *in* day, and the darkness he called *in* night, &c.

Yn

Yn is also frequently used like the *en* of the Greeks, before the infinitive mood, without any pattern for it in the Hebrew: Gen. i. 6. *Bydded y ffurfafen yn gwahanu rhwng y dyfoedd*; let the firmament be *in* divide, or dividing, between the waters, &c. And further, without any precedent from the Hebrew, the Greek, or perhaps any other language, it is very often introduced before adjectives alone: Gen. ii. 25. *Yr oeddynt ill dau yn noethion*; and they were both *in* naked, &c. These instances of construction must seem strange, especially to persons not much acquainted with languages; but such as are conversant in these matters well know, that the peculiarities of all languages appear awkward when literally translated into others, but are nevertheless essential and necessary to themselves, and the omission of them constitutes a species of false syntax: witness, *edrych wyneb-pryd*, James i. 23. in the Welsh Bible; which in my opinion is an instance of wrong construction

struction, and should have been *edrych* ar *wyneb-pryd*. But,

FURTHER to enlarge on these particulars would carry me beyond my plan. What has been said may be sufficient to give some idea of the nature, and peculiarities of the British tongue, and of their effect on the stile and language of the Welsh Bible, which was the professed intention of this second part.

Of kin to these, are two other circumstances of some influence, which I shall therefore briefly mention, before I put a period to these remarks. One is, the particular circumstance of dialect; and the second is, the general nature of British compositions, previous to the version of the Bible into Welsh. Among the Latins, Livy is said to have his *Patavinity*; and Xenophon among the Greeks, to be both *attick* and *homerick*; and not only these writers, but every author will discover in his compositions, both the particular dialect of his

his native place, and also the general cast and course of his reading.

The persons concerned in the Welsh versions and impressions of the Bible, have been, for the most part, inhabitants or natives of North Wales. The language of that part of the principality differs in some respects from the language of the South. It forms a particular dialect; and something of this dialect seems to have been introduced by our translators into their versions. *Yrwan*, for *yr awr hon*, 1 Pet. i. 8, of the first translation; *twymn* and *twymno*, for *twym* and *twymo*, in many places of the present version; and some others in every version, are of this kind, and after the manner of North Wales.

The second circumstance must have been still more operative and influential. Printed books in the Welsh tongue, as I have observed already, are mostly of a date subsequent to the British translation of Scripture, and therefore cannot be supposed to have had here any
great

great effect. But there were manuscript compositions among the Britons prior to that era; and these were principally poetical, the works of their much favoured and very venerable Bards. As by the perusal of these, I suppose our translators to have formed their stile, and fixed, what I may call, their particular manner; something of this sort must not only appear in their translation, but also in the subsequent turn, and in the general character of the language since. Hence, perhaps, several of the peculiarities already mentioned; and, it may be, some others not reducible to any particular class. Hence I would derive *gwyPont*, for *gwybyddont*; *pum-nŷn* for *pump-dŷn*; *oni ddelo*, for *byd oni ddelo*; and, *mae Abel*, for *pa le y mae Abel dy frawd*, &c. These words and sentences look like the expressions of Poets; they are contracted, and deficient in their make or construction; and seem as if diminished on purpose to make them answer the particular nature and measure of poetick compositions.

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There are some other words and modes of expression, of which I should have been glad to have given an account: such as *ffun* for spirit, *berlod* for a lad, *gofwyo* for to visit, &c. But, I will freely acknowledge, I have not acquaintance enough with the language to determine, whether they are poetical terms, or whether they are words of a particular dialect in present use, or else, such as were once familiar and common, but are now antiquated. I will, therefore, here finish these remarks, and refer to some abler hand the continuance of what has been overlooked and omitted, as well as the correction of whatever has been said amiss.

C O N -

C O N C L U S I O N.

IN the preceding observations, I have attempted to give such as are conversant with languages, and strangers to the British, some idea of it's nature and peculiarities. A more intimate acquaintance, and a further study of this subject, I would fain recommend to my countrymen, particularly to those among them who are persons of leisure and learning; and I would venture to ensure them, in that case, both profit and pleasure.

Their mother tongue was very probably once the most general and extensive of any in Europe. In a long course of many ages, it may have been affected by some intermixtures from other languages; but it yet retains more of it's ancient character, more of it's original independence and purity, than perhaps

any other tongue in present use. In it's letters, in it's make, and construction, it is artificial and curious to a peculiar degree. In it's different parts and sorts of words, it is sounding, expressive, and substantial. It has a particular aptitude to vary and to multiply; and, from a few simple primitives, to branch out and to form derivatives of good mein, of easy and strong signification, and in great plenty. And in it's disposition and construction of words in a sentence, it has a liberty and variety unknown to many others. This character of it is founded on it's state in a translation, where it must have laboured under considerable difficulties; an original composition by the authors of that translation, would very probably have set it off to greater advantage. Yet, even thus examined and considered, it appears highly deserving the attention and study, particularly of the inhabitants of the principality.

This subject may deserve their regard, not only as curious, but as capable of
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throwing light on some particulars of the history and antiquities of this country. I will take the liberty to suggest one instance or inference of this kind; and then grant the reader his full and final discharge. From the genius and character of the language, therefore, I would infer the state and character of the more ancient inhabitants of Britain.

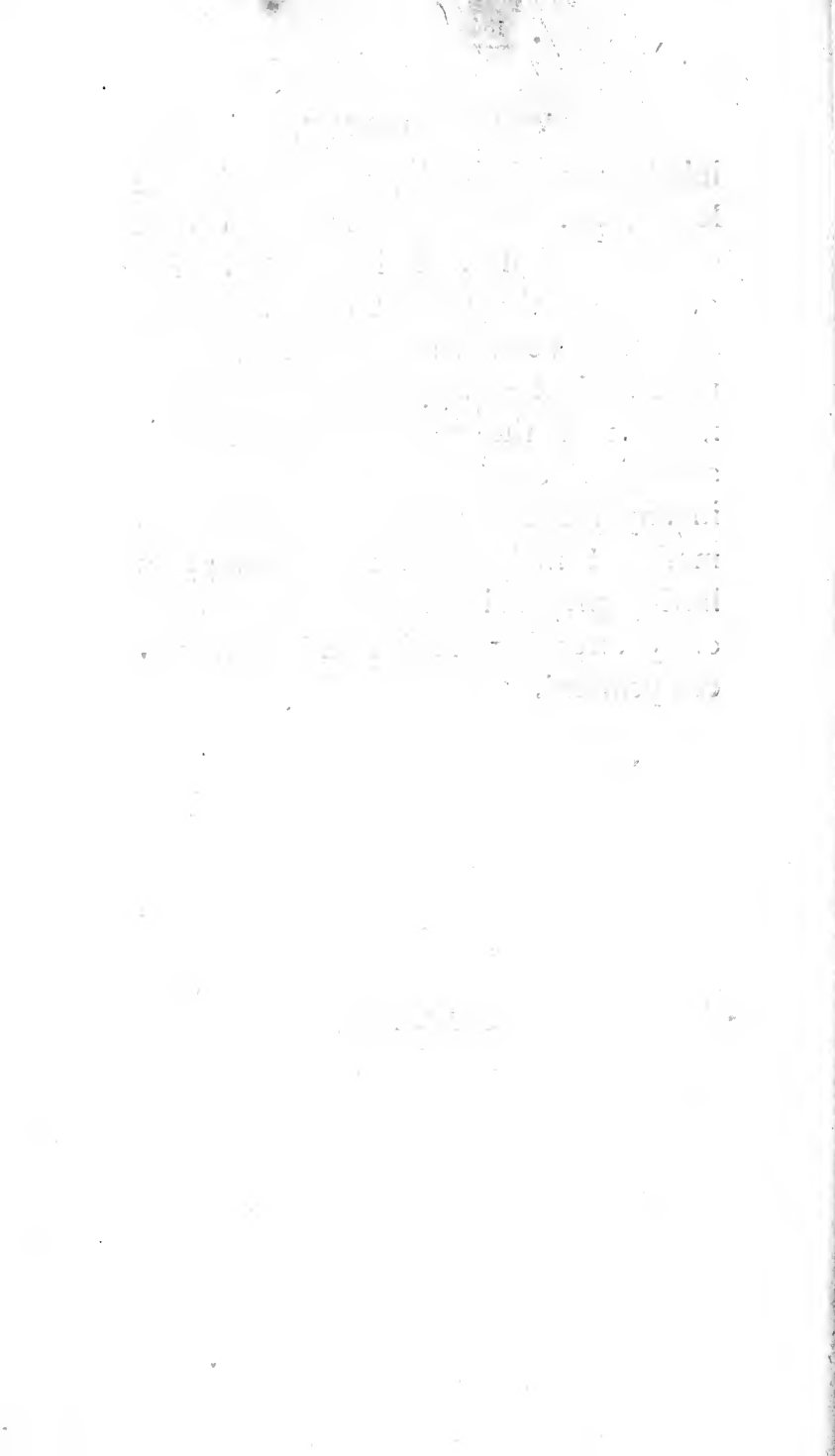
Their language was artificial, was laboured, and in a more advanced degree of improvement. I cannot help looking upon it as a most venerable, as a most ancient monument of British genius and of British art; more ancient and more indubitable, than their coins or their castles; and more truly and more peculiarly Welsh, than even their mountains. The original, the plain, and the simple language of primitives, may have been the immediate gift and donation of Heaven; the bold and figurative language of tropes and metaphors, may be the effect of the genius
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and fire of Indians or Savages; but the regular, the laboured language of derivatives looks like the effect of the skill and industry of those who use them. Had we no other monument of Grecian history and art than the mechanism, if I may so call it, or than the laboured and artificial character of their language, that alone would be deemed a sufficient evidence of their being a knowing and improved people. From the same consideration, I see no reason why we should not draw the like Conclusion, with regard to the former inhabitants of this island.

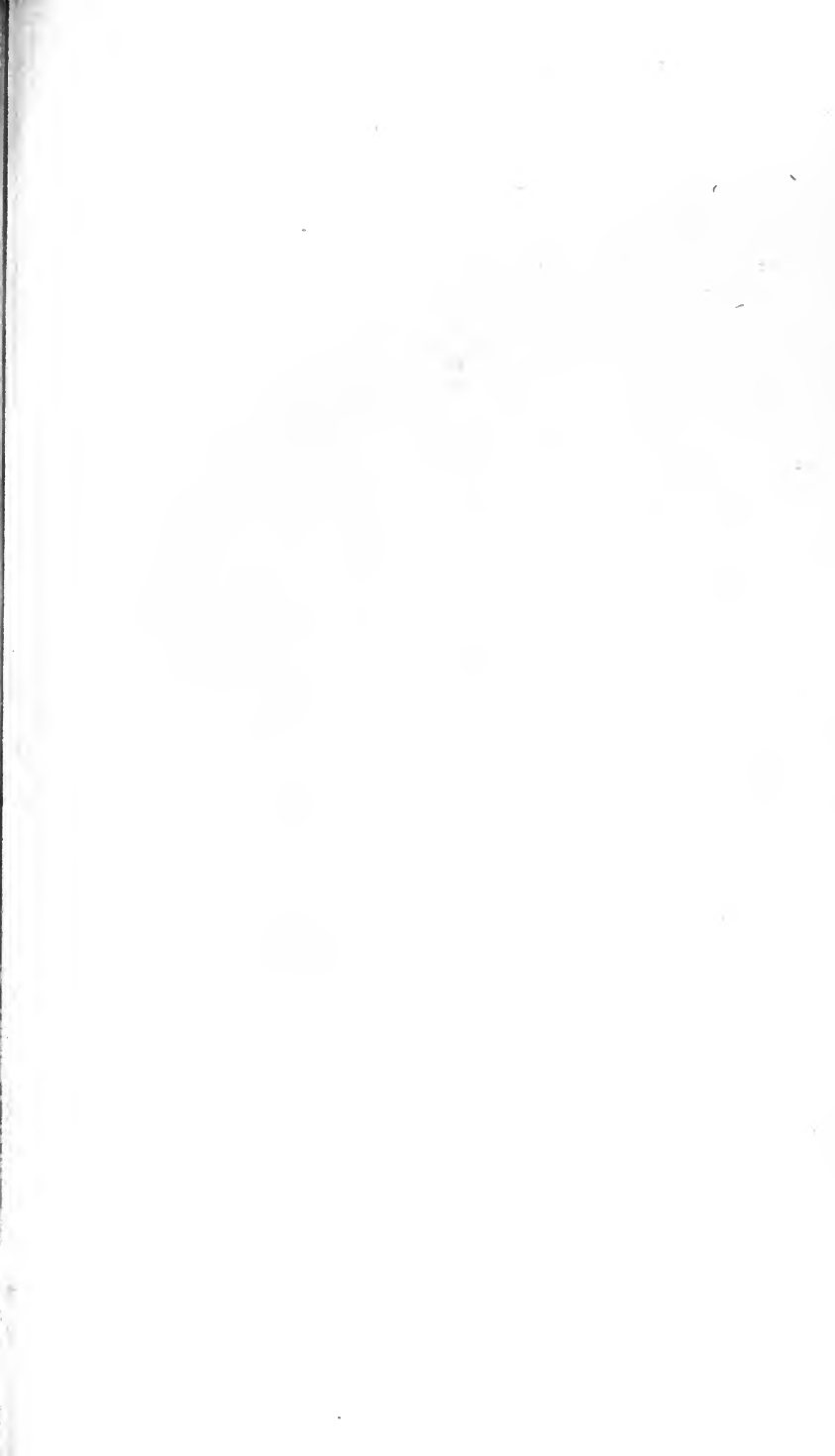
In times past they have been represented as Barbarians and Savages, as ignorant, and destitute of almost every improvement and convenience of life; but such a representation seems to have been as untrue, as it was unfriendly. The peculiar, the improved character of their tongue, is, to say the least of it, a strong presumption,—that the ancient Celtæ, and, in particular, the ancient inhabi-

inhabitants of Britain, were not in the lowest, but in a more improved state of civilization and knowledge. Let Britons of the present day, therefore, study and be well acquainted with this most ancient and most undoubted monument of the art and skill of their ancestors. Should such a conduct be in any measure the effect of these remarks, I shall think myself happy in having prepared them; and look upon every attending trouble as abundantly compensated.

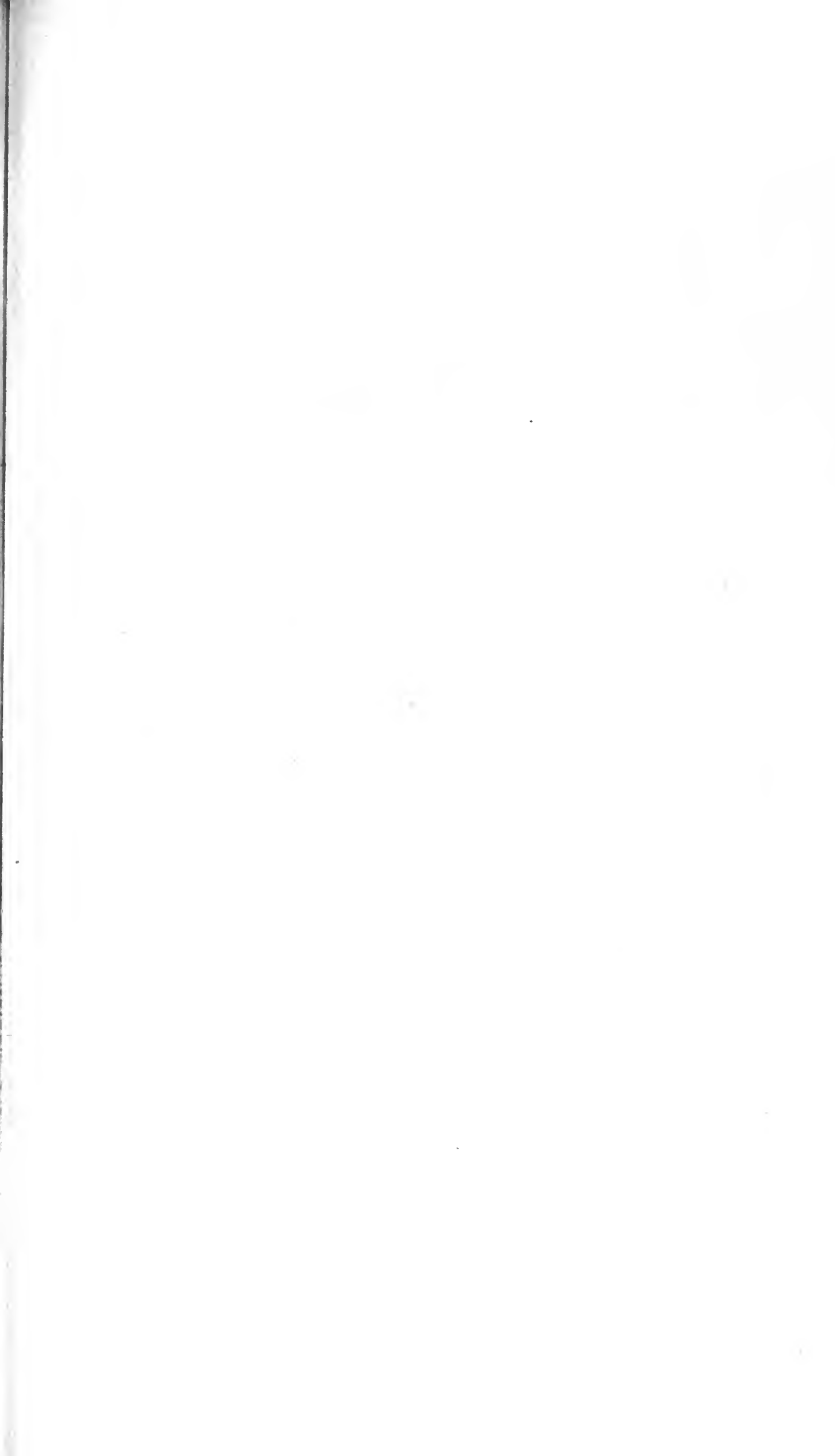
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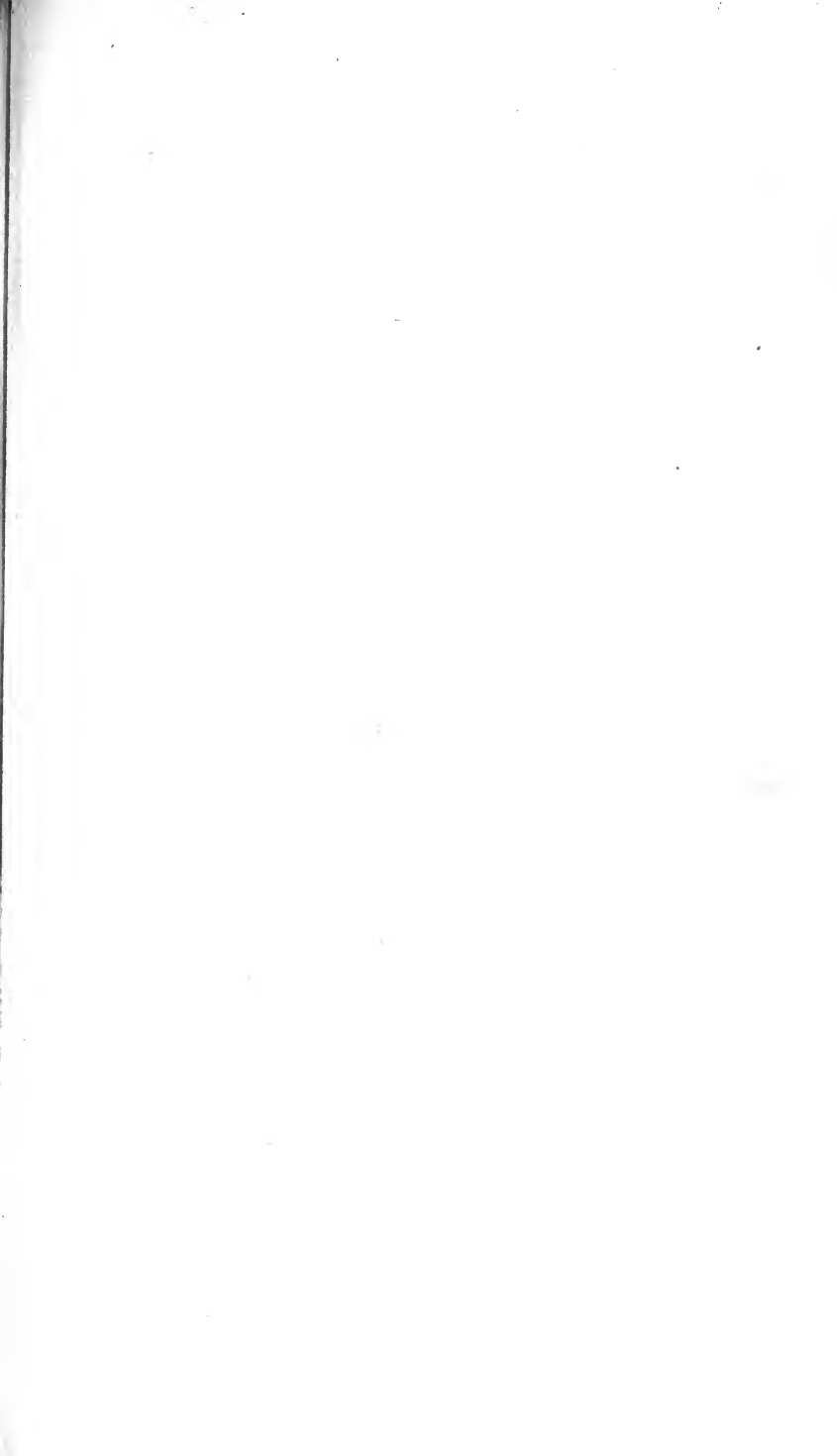


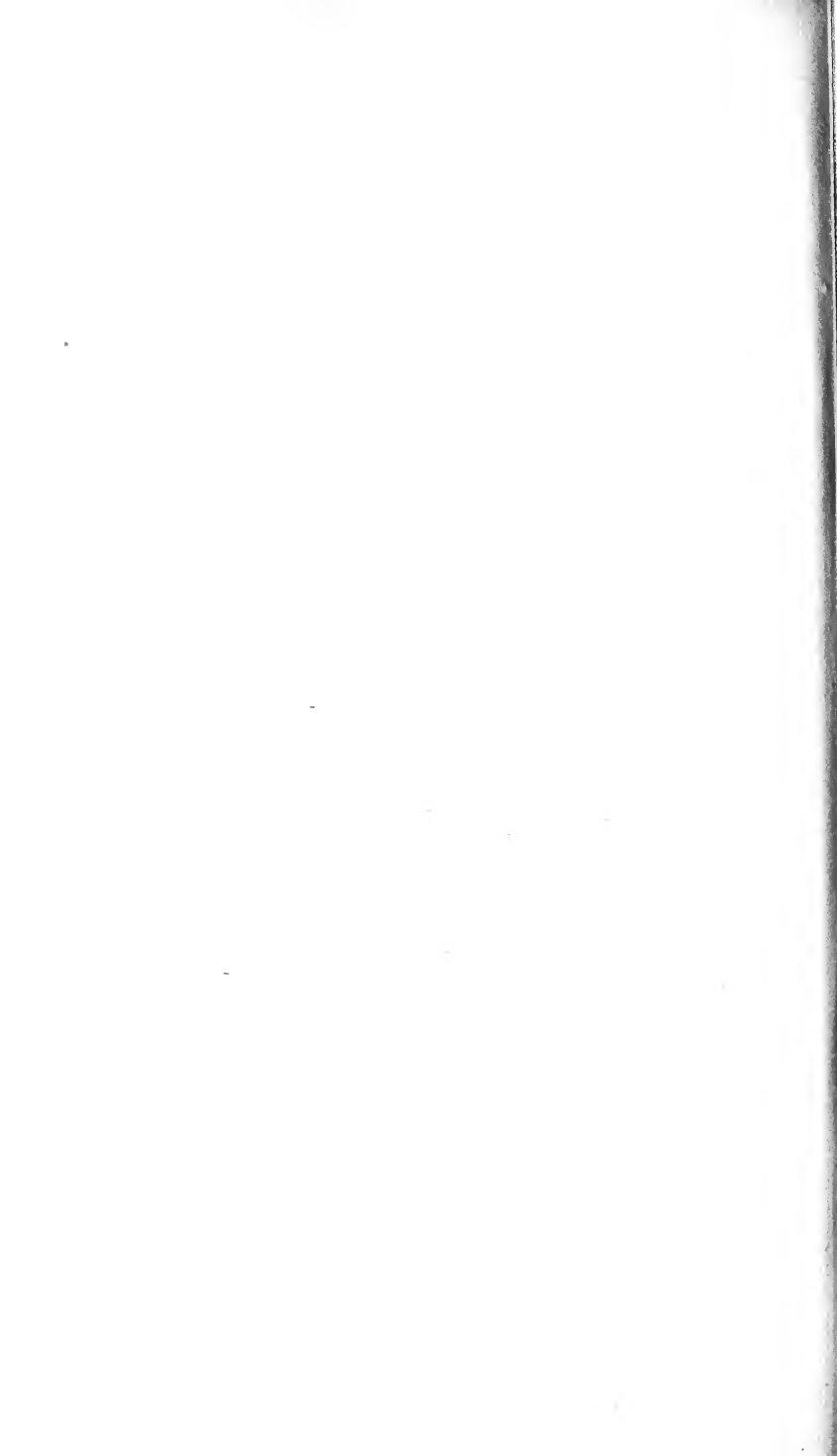


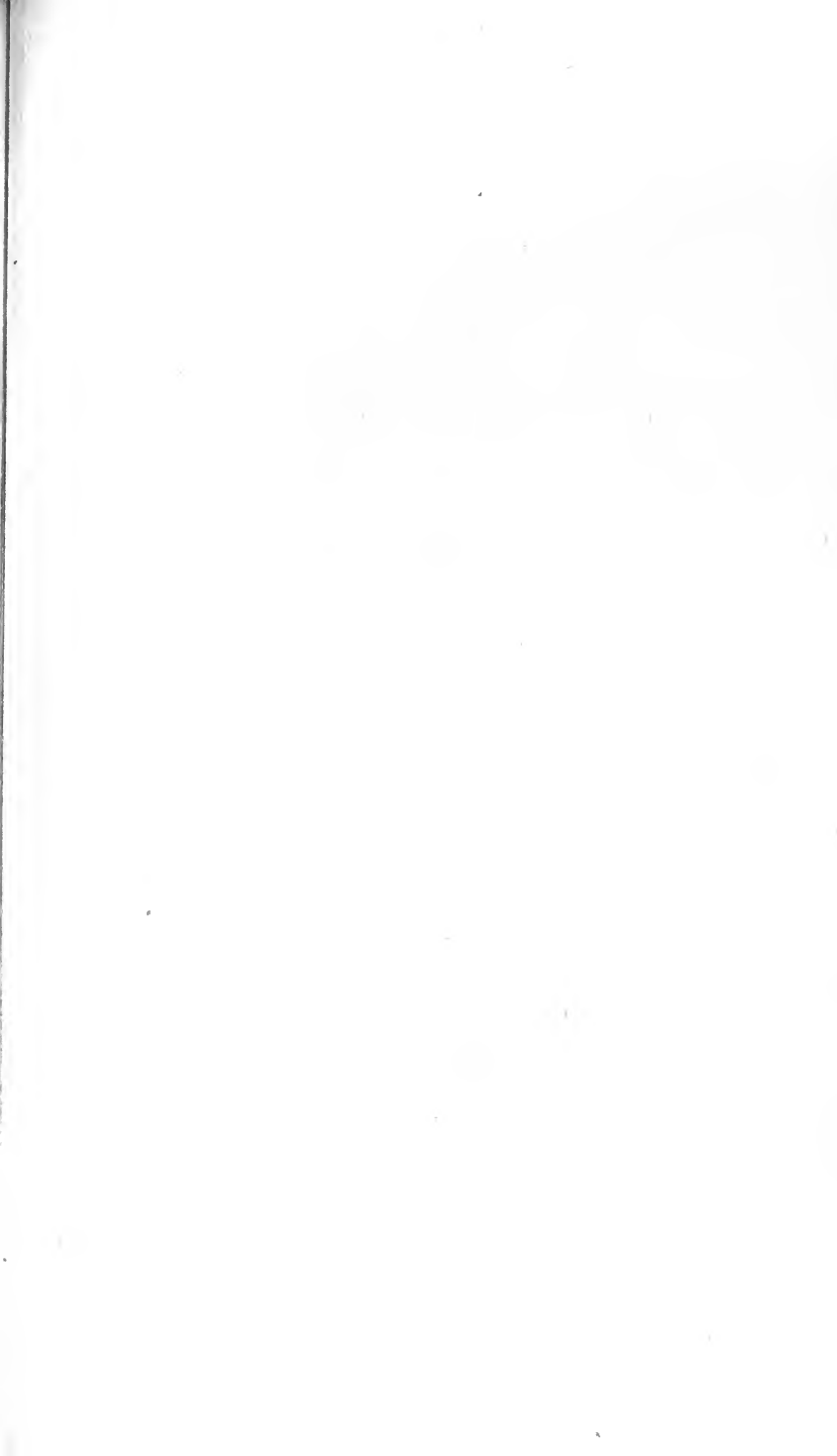


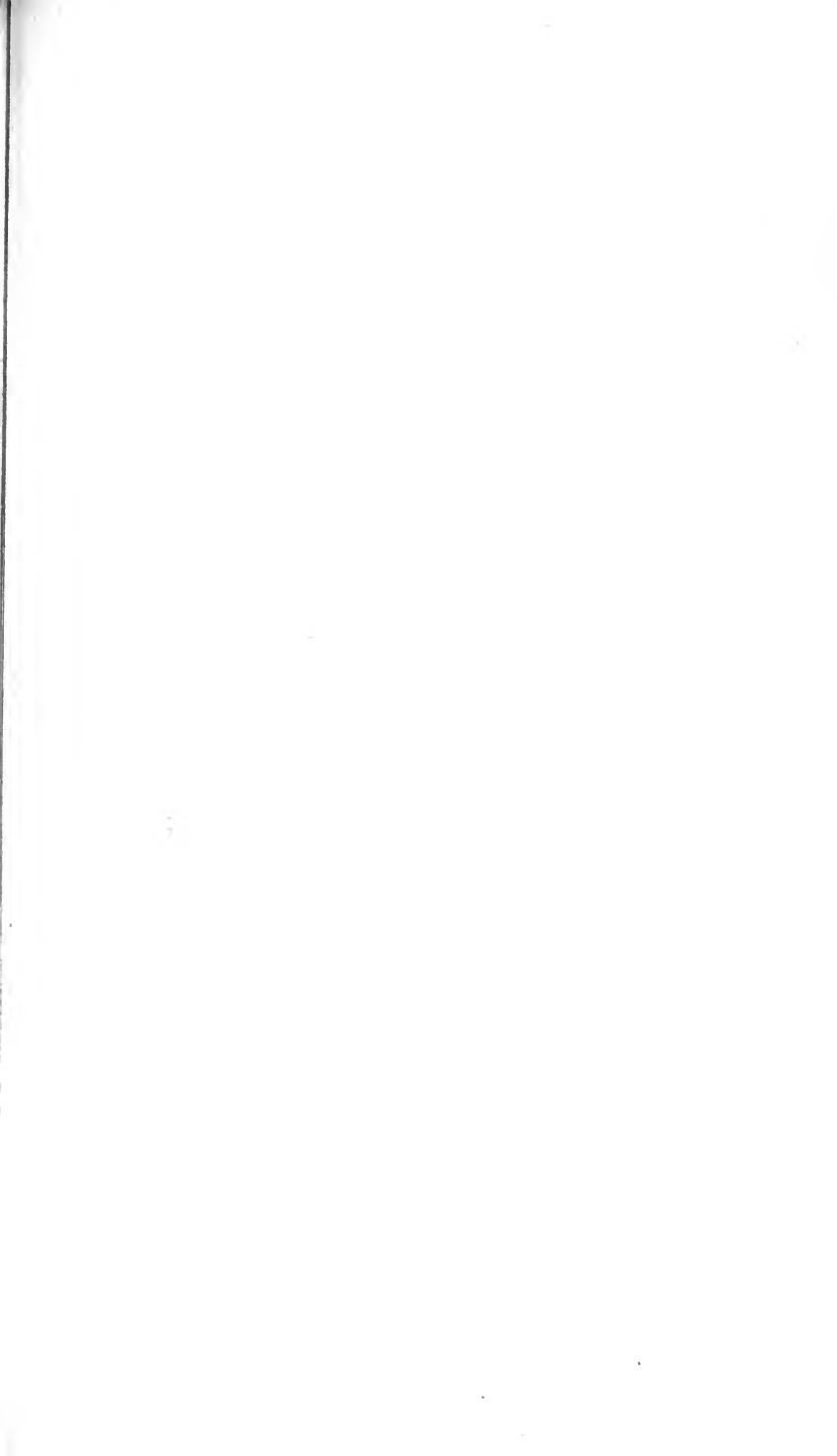






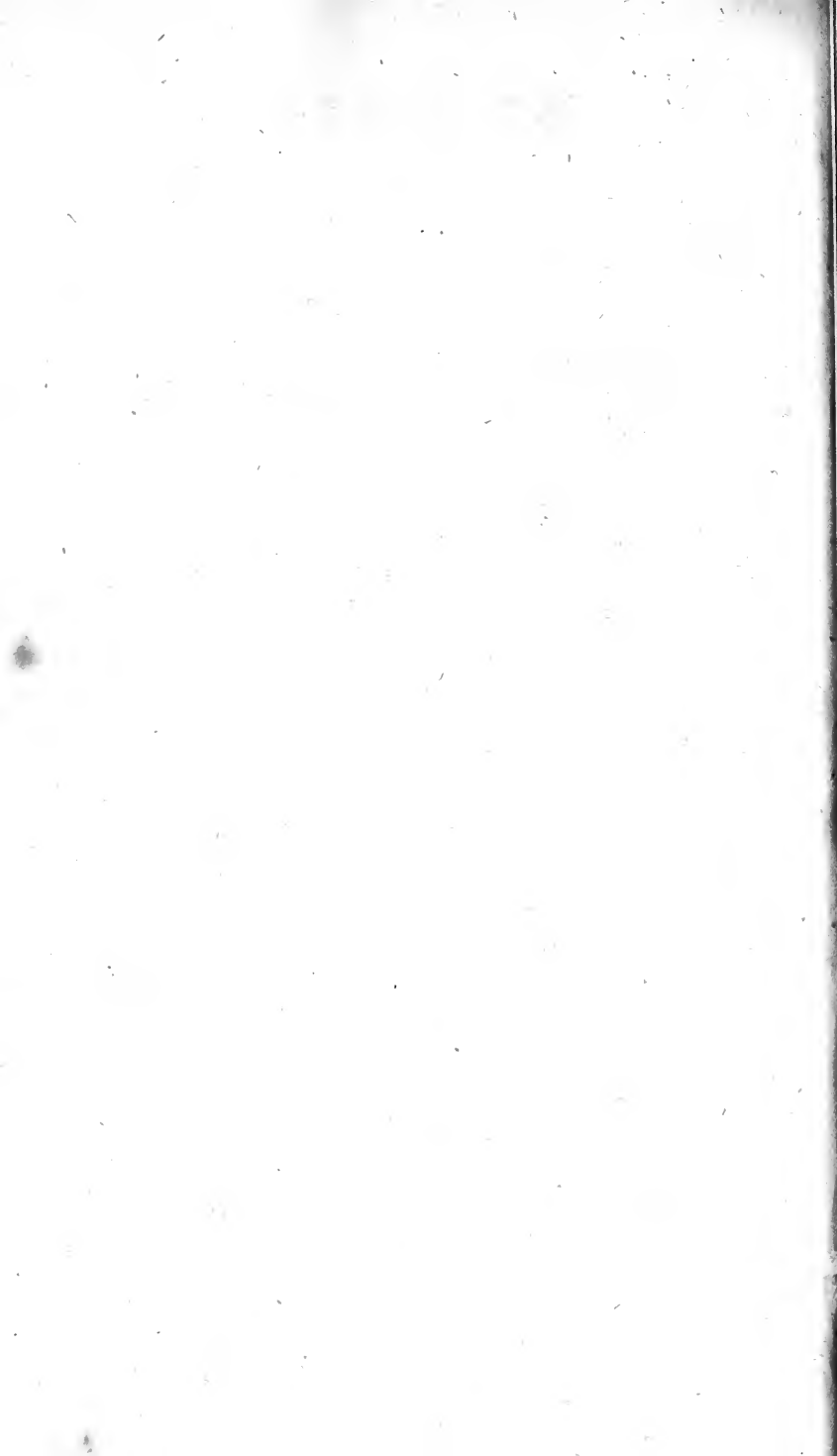












AN ESSAY,
ON
THE ANCIENT & PRESENT STATE,
OF THE
Welsh Language :
WITH
PARTICULAR REFERENCE TO ITS DIALECTS.
BEING THE SUBJECT PROPOSED
BY THE
CAMBRIAN SOCIETY,
For the Year 1822.

—|●|●|—
BY JOHN HUGHES,
Author of *Horæ Britannicæ*.

—|●|●|—
LONDON :

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TO THE

REV. RICHARD DAVIES, A. M.

ARCHDEACON OF BRECON, &c.

A VICE-PRESIDENT OF THE CAMBRIAN SOCIETY

IN GWENT:

THIS ESSAY

ON THE WELSH LANGUAGE,

PRINTED AT HIS EXPENCE,

IS RESPECTFULLY INSCRIBED

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PREFACE.



THE ESSAY which is here presented to the Public from the press, has undergone a careful revision, as well as considerable enlargement, since it was put into the hands of the Judges, who decided upon its claims to the distinction conferred upon the Author at the *Eisteddvod*, held at Brecon in the last Autumn. The good opinion then entertained of this production will not, it is hoped, be lessened, at its appearance in print.

The matter comprised in the Appendix, is in addition to the original paper presented to the Cambrian Society ; entirely so, with the exception of a part of the poetical Extracts. The whole taken together will, it is presumed, not prove an uninteresting accession to the Essay itself.

To those who are but slightly versed in the Welsh language, it will be pleasing to find, that our poetic treasures are so richly varied and so copious. The Prose Extracts ought, perhaps, to have been larger, to please the curious; but the translations subjoined prevented further augmentation. The judicious Cambrian cannot avoid lamenting, that our ancient Prose writers fall so far short in their departments of the excellence of our Bards; though in the Triads, we meet with a succinct neatness and terseness of expression, in many instances, highly creditable to our Ancestors.

In the Remarks on the Welsh Orthography and Composition, it need only be said here, that while the Author of the Essay is aware, there are respectable men of sentiments opposite to him, he is well assured, that those on his own side, are equally respectable.

The reader is to be apprised, that as the precise object of the Essay more particularly regards the state of the Welsh language in the present day, with an especial

regard to its dialects, he has declined entering deeply into the question of its antiquity, that having already been so ably done in several productions of recent date.

In the present endeavour to investigate our ancient mother-tongue, the reader will find no hostility to the English language; for he is equally averse to narrow-minded bigotry and local prejudices, as to want of attention to the Welsh language, where it should be cultivated. As to those who are still disposed to treat the language with contempt; let them be advised, to inform themselves a little on the subject, and they may possibly abate in their opposition, as their information increases. Let them at least give credit to the promoters of the Cambrian Societies, for having no object in view, inconsistent with either the literary improvement or public welfare of their native country; being well persuaded that it is the duty of every respectable Cambrian, to excite the mental energies and elicit the dormant talents of our countrymen. With such a design, the Author of the piece now before the public, could

not decline coming forward in a cause, worthy of greater abilities than he is possessed of.

For further illustration of various topics touched upon here, as well as the general object, the reader is referred to Mr. Owen's excellent Grammar in English, and Mr. Robert Davies's, composed in Welsh; or to those who approve of the old Orthography, Richards's Grammar is recommended, and which may be had in a portable form and size. The Rev. Mr. Walter's Dissertation, and Mr. Humphreys Parry's Essay on the Welsh language should be here noticed, as well as several papers in the Cambrian Register. In the Celtic Researches and *Horæ Britannicæ*, information will be found interesting to the Cambrian Antiquary, on the general principles and theory of our language, compared with other ancient tongues, to which it bears an affinity; but the study of Mr. Edward Lhuyd's *Archæologia Britannica*, is particularly recommended to the general student in philology, as comprising a treasury of Celtic literature.

It was designed here to give a concise sketch of Welsh grammar, particularly as to the plural terminations of nouns, and the formation of the verb in its moods and tenses; but I shall only make a few remarks, which may prove of use to some readers.

The plural terminations are various, either by augmentation as *dyn*, *dynion*; *bryn*, *bryniau*; *mor*, *moroedd*, &c.; or by adding only the letter *i*, as *rhes*, *rhesi*. Some nouns form the plural by a change of the vowels, as *march*; *meirch*; *sarph*, *seirph*; *castell*, *cestyll*; others again both change and augment, as *gwas*, *gweision*; *dall*, *deillion*; *bwrdd*, *byrddau*.

The nouns of number seem to be derived from the Latin and Greek, like those in English and French; *un*, *dau*, *tri*, *pedwâr*, *pump*, *chwech*, *saith*, *wyth*, *naw*, *deg*, &c. The Welsh adjectives have the plural number in most instances, and generally follow the noun as in Latin and Greek: and have the distinction of gender.

The root of the verb is the infinitive, or more properly the imperative, which accords

with the views of some of our modern linguists, and is a theory most simple and rational, and founded in nature.

The present tense is either formed by the use of the auxiliary, or the future form, as in *credu*, believe:

Wyf yn credu, I do believe, or I am believing.

Credaf yn Nuw, I believe, or I'll believe in God.

Credwn is the imperfect tense;

Credais is the perfect tense;

Credaswn is the preterperfect;

Créd is the imperative mood.

The passive voice is not much in use in Welsh, and has a good deal of the impersonal form, thus: *Rhoddir*, in the present; imperf. *Rhoddwyd*, without variation in all the persons and in both numbers, which is the reverse of the active, as for instance in the perfect tense: *credais*, *credaist*, *credodd*: pl. *credasom*, *credasoch*, *credasant*. The potential, optative and subjunctive moods, are expressed by auxiliaries.

The instances of dialect which are given, will admit of considerable amplification, both as to the use of words, and the variety of the terminations. Many things of that kind will occur to the intelligent reader, who is acquainted with various parts of the Principality. The following are a few additional instances.

SOUTH WALES. *Diogel*, as *ffordd ddiogel*; *rhætto* for *rwbio*; *chwalu* for *chwedleua*; *prudd*, as *gweddio yn brudd*; *cwnnu* for *codi*; *stwr* for *swen*; *mysgu* for *dattod*; the word *cettyn* for *darn*; *corwybr* for *llwytrew*; *ffel* for *têg* or *glân*; *prydfferth* for *llonydd*; *cadnaw*, a fox.

Many words used in the counties of Cardigan, Pembroke and Merioneth, might be collected: as to the Silurian dialect, all who are versed in our ancient writings, may observe its peculiarities; some of which in respect to terminations in particular, may arise from the affectation of writers, as *bracheido*, &c.; but it contains many fine words and neat idioms. Almost all our old prose writings come from Siluria, having been preserved there, either by the

industry of the Bards, or of the Monks of Llanancarvan.

The Author here begs leave to express his respectful acknowledgments to the Rev. W. J. Rees, for his friendly and prompt communications, and at the same time to return similar thanks to the Rev. Walter Davies. After the perusal of the criticisms of the latter gentleman, the following notes were drawn up.

In p. 16, the letter *w* is regarded as a consonant, that is more particularly in the beginning of words, as in *wiw*, *wewdu*, &c. though in the beautiful lines there inserted, some would say there is no consonant; but we are willing to stand corrected by the Critics, only offering the following remarks:—In the words *gwin*, *gwynt*, *gwellt*, *gwyh*, &c. (where the sound of *w* differs much from the same in *hwnt* and in *hwythau*), it has *the force of a consonant*, (consonæ vim obtinet) as Dr. Rhys observes. The Breton Grammarians use the diphthong *ou*, agreeable to the French mode, where the Welsh use *w*, as in *choueich* for *chwech*; so the

Greek *oinon*, answers to the Latin *vinum*, the English word *wine*, and the Welsh *gwin*: a curious instance of variation of sound.

In the scheme of sounds given in p. 18, 19, Mr. Walters is chiefly followed, and it is presumed to be sufficiently accurate, to afford strangers a notion of the genius of the Welsh language, as to the power of the letters. But the Critics may object that the sound of the Welsh *u*, is not exemplified in *green*, or in *meet*, *street*; or the two-fold sound of the *y*, occurring in *hynny*, clearly illustrated by the English word *sundry*. That twofold sound ought more accurately to be noted by two distinct characters, as in Dr. Rhys and Dr. Davies.

With regard to the instances given of different words used for the same thing, or the various acceptance of the same word, generally either in North or South Wales; the usage referred to, may not in every instance specified extend, through all the Counties of either Province; and within the same County there may be a difference, in the use of words, or the meaning affixed to

them. It may also happen, that the words ascribed to South Wales, either as to the entire or the frequent use of them, may be in use in the contiguous parts of North Wales, as for instance in Montgomeryshire. On the other hand, in parts of Cardigan-shire, an approach to the dialect of the North may be observed, and this may arise a good deal from that intercommunity, which several causes have recently conduced to facilitate. But the variations and distinctions marked out in the Essay, have an actual existence, although there may be some mistakes as to the limits of country alluded to; but in general the Author deems himself correct, from the actual observations he has had occasion to make.

The instances given in the general Table would admit of a nicer classification, and with the use of asterisks and obelisks, the distinctions might have been carried to a greater exactness. But whatever defects capable judges may discern, they will allow, as a respectable correspondent intimates, that a good deal has been done which may hereafter lead to further improvements.

Let not then the first thing of the kind offered to the public, be too rigidly scanned. From the exercise of fair and candid criticism the author does not shrink.

The extracts given from various productions, will serve to shew the difference of orthography, as well as of the style and language in different ages, and authors of different tastes. In the observations offered, and the suggestions given, the author has no other aim than the good of his countrymen, and the extension of useful knowledge among them. The style as well as the orthography of the Welsh Bible, he is fully of opinion, is the proper standard for the language; and he feels much for his worthy countrymen, that they should be so perplexed by continual innovations. The rejection of the double letters, where the etymology does not strictly require it, may appear plausible; and if these be rejected only in the plurals of nouns and the terminations of verbs, the objection would not be so great, but it must be mere affectation to write, *eto*, *hynny*, for *etto* and *hynny*. The new plan is also objectionable as it is

injurious to the euphony of the sound; when we have *anmarch*, *yn mhellach*, for *am-march* and *ym mhellach*: As to variety in the terminations, we do not object to the poetic license, or to certain ingenious efforts in prose; but the honest Welsh yeoman, among his native hills, looks best in a good plain suit: neatness will add to his respectability, but frippery only exposes him to derision.

Errors of the Press, &c.

- ✓ Page 8, l. 20, for nice, read nicer.
- ✓ 15, l. 17, read *Tân a dwr*, &c. l. 23, *Nwthyn*, *mwthyn*.
- ✓ 16, l. 4, for *ym mihola*, read *ym mola*.
- ✓ 20, the mutable consonants are, c, p, t; b, d, g; ll, m, rh.
- ✓ 23, l. 6, for confers, read confer.
- ✓ 25, l. 11, for appears, read appear.
- ✓ 30, l. 13, add—In South Wales, *di* at the beginning of some words is changed into *g*; as *dioddef* into *goddef*, *dywedyd*, *gwedyd*: *f*, is often quiescent, as *coff*, *côl*.
- ✓ 32, l. 2, read, has. Do. l. 24, read, *houl*, *dou*.
- ✓ 33, l. 21, add, *mor*, as *mor laned*.
- ✓ 34, l. 15, for *arloe*s, read *arllwys*.
- ✓ 40, l. 12, at the end, read, and.
- ✓ Do. l. 18, for *esmyth*, read *esmwyth*.
- ✓ 61, last but one, read, for Romans, Normans.
- ✓ 79, l. 12, *yn ysgafn hefyd*. l. 14, *gwrthddrych*.
- ✓ 94, l. 3, read, *gadwynog*.
- ✓ 96, l. 23, read, *Saeson clawdd y cnwccin*.
- ✓ 99, l. 5, for *brydydd*, read *bardd*.

AN ESSAY,

ſc.



THE ancient language of Britain, as still preserved in the principality of Wales, is entitled even to the notice of those who are strangers to the country where it is in use, while it particularly claims the regard of the Cambrian. The history of a language, is intimately blended with that of the people who speak it; and when the one falls into neglect, the other sinks into a state of barbarism. A due regard to the honour and credit of our country, should induce us therefore to enter upon the inquiry now before us.

The natives of Wales, as the only badge of their ancient independence, claim the right of retaining in a cultivated form, the dialect once used by the heroes of ancient

Britain, by her Bards, her Sages, and her Divines. This right is neither claimed nor conceded to its full extent, even in matters of great civic interest, such as the administration of the law; but in religion, it is conceded by the authorized version of the Sacred Volume, and Formularies of the Church.

There are many in the principality, who are not under an immediate necessity of having recourse to the Welsh language; but even such persons may feel an interest, as a matter of curiosity, in the topics to be treated of in the present Essay; and to such it is in a great measure addressed. To the scholar we may venture to affirm, that the Welsh is the best preserved of all the ancient dialects of this part of the world, and contains literary stores extremely curious; affording to the Antiquary those important helps, the want of consulting which, has caused many celebrated writers to fall into palpable errors.

The plan of the present attempt is; To inquire into the history of the Welsh

language at various periods:—To take a survey of its structure and its properties, and more particularly of its dialects:—To notice its present state, and the best policy to be pursued in reference to it.

I.—As to the history of our ancient tongue, we shall not professedly take upon us the task, though by no means an unpleasant one, to trace its remote antiquity. That has already been done so ably and so successfully, that we shall not enlarge on that head. The structure of the Cymraeg, evinces its affinity with languages which confessedly are regarded the most ancient, and particularly the Hebrew; as to which a learned Antiquary has affirmed, “That the British tongue, having more of that original language in it, than all the rest together, may merit the esteem of being reckoned the *most ancient and least corrupted language in this western part of the world.*”

It will admit of historical evidence, that the natives of Wales are descended from those ancient Britons, who were the original

inhabitants of this island, and that they now speak the same language as their forefathers, who opposed the Romans, and afterwards the Saxons.

The ancient Gauls and Britons spoke a language nearly similar, as appears from Cæsar and Tacitus, and other ancient writers; and that there was no mistake committed by those great Romans, is clearly proved by the circumstance, that the Celtic of Britany, and that spoken in Wales, still bear a close affinity to each other.

The Welsh or the Cymraeg, is one principal branch of the great Celtic stock, to which along with the Teutonic, we may trace all the languages of Europe, until important changes were effected by the introduction of Latin. A learned writer, on the origin of the European languages, has divided the Celtic into two branches; the one he styles the Magogian, under which he classes the Irish, and the other the Gomerian or the Welsh. But after that distinction, he has instanced in no less than

a thousand words, the affinity between the languages of each class⁽¹⁾.

That the Welsh was anciently spoken on the South-Eastern coast of this island, as well as on the Western, is rather questionable; but that it was spoken on that side from Cornwall to Cumberland, and from the Solway to the Clyde, and perhaps from the Humber to the Forth, we have reason to believe. We may venture further to affirm, that, as it is a plausible supposition, the Pictish dialect was but a slight variation of that spoken by our ancestors, it therefore extended at one time through a great part of Scotland.

The establishment of the Romans in Britain, may reasonably be supposed to have produced a great effect in modifying the language of the natives, as well as inducing many within the municipal towns, to adopt that of their conquerors. Among the Roman Britons there were persons who



⁽¹⁾ See Dr. Parson's Historical Inquiry on the Origin of the European Languages.

cultivated both tongues, as the English and the Welsh are cultivated among us in the present age. There is evidence, that our language is indebted to that of Rome for many of its terms, and probably, for its grammatical forms.

The prevalence of the Saxon arms, became the means of confining the language, within the territorial bounds, which continued to distinguish between the Cymry and the Anglo-Saxons; but the names of several rivers, mountains and ancient stations, out of the confines of Wales, are to be traced to the British tongue. Devonshire and Cornwall long retained it, and in particular the latter county, where a few persons continued to speak it, within the last century⁽²⁾.

But when the Saxons gained the possession of the territory from the Britons, did they not acquire in some degree at least,



⁽²⁾ See Price's Cornish Grammar, as well as Mr. Llwyd's *Archaeologia Britannica*. The names of places in Cornwall are nearly all Welsh.

the manners of the people over whom they gained the ascendancy, and blend their language with their own? History as well as Analogy, will warrant a reply in the affirmative. Alfr d borrowed many of his regulations from the ancient Britons, and engaged a Cambrian scholar to lay the foundation of his University at Oxford⁽³⁾. The local divisions of the country, and the trial by jury, were taken from the old Britons, and as to language, notwithstanding the difference in the form, several words are radically the same; for one, who was a minute investigator of those matters, tells us, he could discover 3000 words of British origin in the English⁽⁴⁾. In the French, the number of words derived from the Celtic is very considerable.

The Britons of Cornwall, of Wales, and



(³) Asserius, a learned monk of St. David's, who assisted the royal Legislator in forming his Code of Laws, and constituting those regulations by which he has transmitted his fame to the latest posterity. The grateful Monarch made Asserius, who is called *Bardd Glas* among the Welsh, Bishop of Sherborn.

(⁴) Whitaker's History of Manchester, B. II.

of Cumberland, valiantly withstood the aggression of the Anglo-Saxons, but the Welsh alone were able with success to defend their own country, and permanently to retain their own language. We have still extant, the remains of Llywarch and Aneurin, chieftains and warriors of the North; men who bore a name as heroes in their day, and are still revered as ancient Bards, who described the battles in which they were personally engaged, and the calamities which they had to deplore; bereaved of their kindred and their friends and driven from their territories. The Welsh of these Northern chiefs, as well as that of Merddin, is full as intelligible as that of Taliesin; and from their writings we perceive, that the language was copious and cultivated in their day, though their poetry was not subjected to the nice⁺ rules of a subsequent age.

For more than four centuries, Bardism appears to have been on the decline, until the flame again broke out under the patronage of Griffith ap Conan in the eleventh century. From that era we find the names

of Meilyr, Gwalchmai and Cynddelow, Bards of the first celebrity; there were also Gwynvardd Brycheiniog and Llywarch, who were followed by others until the fall of Llewelyn ap Griffith; a tragical event, which awakened all the plaintive energies of the Bard, and “the deep sorrows of the lyre.” The dreadful havoc of that order attributed to the first Edward, we wish for the sake of humanity to discredit, and more especially as clear historic evidence is wanting, to confirm that dismal tale of the olden days.

After the subjugation of Cambria, we shall only take notice of Davydd ap Gwilym, a native of the county of Cardigan, who spent much of his time in the East of Glamorgan, (now included in Monmouthshire), under the patronage of *Ivor Hael*, the lord of Basalic, whose generous descendant at this time presides over the province of Gwent.

We have numerous manuscripts of the Bards of the middle ages, a selection of whose works are published in the *Welsh Archaeology*, to which an addition it is

hoped will be made, by the munificent supporters of the Cambrian Institution. These sons of the Lyre, have not wanted for successors in every age, and in the present day we have ample proof, that the same genius, the same fire, still survives to animate the efforts and to glow in the compositions of our contemporary Bards.

Among the prose compositions of the middle ages, we have the laws of Howel Dha, the Mabinogion or Fairy Tales, collections of moral Aphorisms, the Triads and the Chronicle; with various works, some of which aspire to no great merit of authorship, while others evince considerable acquaintance with the powers of the language. But the Bards are generally regarded, as the grand conservators of the Welsh tongue⁽⁵⁾, for they gloried in guarding its purity and keeping it free from admixture with foreign words. Here we may pause, to make an observation flattering to a Cambrian's pride; that while the Monks

(5) This requires some qualification, as the poetic style, particularly in Welsh, has certain peculiarities.

were chaunting their orisons in Latin, our Bards were pouring forth their strains in their vermacular tongue, during a period when Europe was sunk in barbarity, and the fathers of English poetry were constructing uncouth rhymes. David ap Gwilym, the Cambrian Petrarch, composed in all the beauties of his native language, in a style that continues to charm; while Gower and Chaucer failed to make the courtly English, the vehicle of any thing, which in a more polished age could be deemed poetry.

The elevation of the Tudors to the English throne, raised the Welsh people from a state of subjugation, to that of a country incorporated with the realm of England. An event so auspicious could not fail to produce a corresponding influence, on the compositions of the Cambrian muse.

Queen Elizabeth, in particular, gave every encouragement to the Bards, and more than one general congress was held under her reign and her auspices.

It was in the days of good Queen Bess, that an undertaking of the highest consequence

to the moral interests of the Cambrian was completed, which, like every step, having the same great object in view, has been attended with those results, which prove it to have been founded in just as well as liberal policy. I shall be understood here, to refer to the translation of the Sacred Volume into the Cambro-British tongue, accompanied with the Forms of Divine Worship. Hereby we were saved from barbarism, and were made a Protestant people; and the respect shown to the ancient language of the country, gained the affections of our countrymen, and ensured their loyalty; for the Cambrians will ever be loyal to a paternal government, though they never can submit to be slaves,

A policy the reverse of this, pursued with respect to languages esteemed barbarous by Imperial Rome, brought on that dark night of ignorance and superstition, under which Europe long groaned. The same cause, the neglect of the native language of the community, has been the grand reason why Ireland, fertile and beautiful as is its soil, remains in a state so degraded and so

pitiable. How different is the situation of Wales and of Scotland, from that of Ireland and Brittany ! In the two former countries, the ancient language of the natives is cultivated, and they appear a civilized, moral and happy people ; and it shall be left to others to prove, that the inhabitants of the two other countries are equally civilized and equally happy.

II.—We shall now proceed to take a survey of our native tongue, in reference to its general character, its structure and its properties. Here we have strong prejudices to combat, from the ignorant and the learned, who both combine together, to calumniate the old British as an irregular and inharmonious language, unfit to be the vehicle of fine sentiment, and so rugged, as to deter persons of taste from paying regard to it ; and this is evident, they exclaim, from the unsightly appearance of its vast number of consonants, and especially the gutturals.

But all this is grounded either on pure mistake, as to the orthographical appear-

ance, or as to certain sounds proceeding from the mouths of the rudest of our peasantry. But that language which is the vehicle of so much fine poetical composition, carefully preserved and handed down from age to age, and in which we continue to have productions that interest and charm us, cannot be so mean and pitiful as its enemies would represent it to be. It is not a mere sorry dialect as they are apt to imagine, incapable of being reduced to the rules of general grammar ; nor so confined in its nomenclature, as to possess only a paucity of words and scantiness of expression, rendering it unfit for use on subjects of any extent and importance. It might be supposed, that we have neither Grammar nor Dictionary, whereas we have both drawn up two centuries back, by a scholar of distinguished parts, for such Dr. Davies unquestionably was, to whom we may add Dr. John David Rhys. Since their days we have had the learned and ingenious Edward Llwyd, in the beginning of the last century ; and the present age has produced a work which rivals that of Johnson. It will be understood that I refer to

Dr. Owen Pugh's Welsh and English Dictionary, containing upwards of a hundred thousand words. Next to this, if not equal to it in utility, is the laborious English and Welsh Dictionary of that elegant scholar the late Rev. John Walters of Cowbridge, the author also of an admired Dissertation on the Welsh Language. That the Welsh is capable of expressing the most harsh and rugged sounds, we do not attempt to deny, and in this we have a proof of its powers ; but let it not be forgotten, that no tongue possesses a finer capacity of expressing soft and delicate sounds. We shall give a specimen of both.

ON THUNDER.

Dŵr a thân yn ymwriaw
Yw'r taranau, dreigiau draw !

Example of a sonorous and vigorous versification in which the liquids *n* and *r* take the lead :

Mae'n bwrw'n Nghwemberwyn, mae'r cysgod yn
estyn,
Gwna heno fy ⁿⁱgŵthyn, yn derfyn dy daith ;
Cai fara a chawl erfyn iachusol a chosyn,
A menin o'r enwin ar unwaith.

The following lines on the Harp, are peculiarly soft :

Mae mil o leisiau meluson,
Mae mêl o hyd ym mŷola hon.

*Within the womb of this are found
The charms of sweet enchanting sound.*

The following lines on a Silk-worm have not one consonant except *w* :

O'i wiw wy i weu e â, a'i weuau,
O'i wyau e weua,
E weua ei we aia,
Ai weuau yw ieuau ia.

*From his own eggs the busy worm
Attempts his hasty webbs to form,
Like rings in ice, they seem to view,
Beauteous like those and brittle too.*

Among the specimens of Welsh poetry given in the Appendix, will be found instances of soft and harmonious verse, equal to what can be produced in any language. Let it not then excite the scoff of the fastidious, when it is affirmed, that men of the first abilities and the finest taste, have shown a strong and marked predilection for the Welsh language; among these we

may mention the learned Edmund Prys, Archdeacon of Merioneth, who preferred the strains of the Cambrian Muse to those of any other nation and people. His words are:

Ni phrofais dan ffurfafen
Gwe mor gaeth ar Gymraeg wen.

*What strains of elegance beneath the sky
Can with the Cambrian muse presume to vie.*

The double letters, used for want of appropriate characters to express the sounds of the language, are certainly an eye-sore, but it should be recollected, how uncouth an appearance the Hebrew and the Greek make in Roman letters. The doubling of the liquid *n* and the frequent use of *h* as an aspirate, may be objected to, but considering the circumstances of most Welsh readers, plainness and utility must be preferred to neatness of appearance. Proposals have been offered to remedy these blemishes, but such as are not likely to meet with the general approbation of the Welsh community; and a few curious persons should not

be anxious to please their own taste at the expence of utility⁽⁴⁾.

The common Welsh characters with the appropriate sounds are here subjoined. Those that differ not from the English sounds are not noticed.

Character.

Pronunciation.

- A**, as *A* English, in *Man*; but when circumflexed, as in *Fare*, *Mare*.
- C**, is always hard like *K*.
- Ch**, is a guttural, answering to the Hebrew *Cheth*, and the Greek *X*, which might be used by the Welsh.
- Dd**, or **Dh**, as *Th* in the words *Then*, *That*, &c.
- E**, as in *Ten*, *Fen*, &c. sometimes like the slender sound of the English *A*, or *Ea*, and the French *E*.
- F**, as *V* in general, or as *F* in *Of*. *V* is used in many old Welsh MSS.
- Ff**, as *F* English; or *Ff* in *Off*.
- G**, is always hard as in *Gain*, *Gone*, &c.
- I**, never sounds shrill, as in *Fight*, *Right*,

(⁴) See the Remarks on Orthography in the Appendix.

but similar to the French, or as the English *I* in *Hid*, *Bid*, &c. and often soft, as *Ee* in *Feed*, *Deed*, &c. It often ends a word, like *Y*, in *Softly*.

Ll, or Lh, the aspirated *L*, which is the most difficult sound for a stranger to acquire. The Biscayans and the Anglo-Saxons seem to have had it.

O, as *O* English, in *Gone*, *Honey*, &c. or as in *Bone*, *Hope*, *Home*.

Th, the same as in *Think*, *Thick*, &c.

U, never to be sounded, as in *Muse*, *Music*, &c. but as more prolonged than the Welsh *I*, like *Ee* in *Green*, or similar to the French *U*, in *Un* or *Une*.

W, 1st, like *Oo* in English, or *Ou*, French, or the *U* circumflexed in *Hindû*.

2d, as a consonant, in *CaerWorgan*, &c.

Y, as *O* in *Word*, or *U* in *Burn*; or as *Y* English at the end of words. Both sounds are expressed in *Sundry*, and in the Welsh words *Hynny*, *Ystyr*.

In the Welsh alphabet, there is no *J*, nor *Q*, nor *X*, nor *Z*; but they may at times be adopted to express foreign names.

The *J* might be used with the French pronunciation. For *Q*, *CW* is used as in *Cwestiwn*.

In Welsh, every character expresses a definite sound, which never varies, so that when the powers of the letters are acquired, there is no further difficulty.

In order to facilitate pronunciation, and to form grammatical inflexions, there are certain changes of the initial letters, in the Welsh, Breton, and Irish languages.

The *mutable consonants* are *c, p, t, ^{b,} d, g, ll, m, rh*: these are to be formed into *three* classes, with *three letters* in each.

The *principle of mutation* is also *threefold*; that is to say, the *light*, the *aspirated* and the *soft* sounds⁽⁵⁾.

CLASS 1. Consisting of *c, p, t*, is susceptible of all the three kinds of modification; as, *cân, ei gân, fy nghân, ei chân*.



(5) The vowels are also subject to changes.

CLASS 2. Consisting of *b, d, g*, has two modifications; as, *buwch, ei vuwch, fy muwch*.

CLASS 3. Consisting of *ll, m, rh*, has but one modification; as, *llaw, ei law*.

The Welsh language is not deficient of any of the properties, which are considered essential to a good language, especially if we make some allowance for the limited sphere of its operations, and the disadvantages to which they who speak it, are subject. It possesses copiousness of primitives, great number of derivatives, and has the power of forming compounds, with the utmost facility. The grammatical forms are regular, though not complex; the terminations of its nouns are various and yet definite; and the inflexions of the verbs are well arranged. The general principles of concord are precisely defined, and it is suited for either the plain or the florid style. It comprises a variety of sounds, which by proper combination, renders it harmonious; for while it is sonorous and guttural, it abounds with sounds the most soft and delicate; it can descend to subjects

little and familiar, or rise to those that are the most lofty and elevated. In these respects, it is like the country where it is used, and which abounds with mountainous heights, stupendous precipices, and roaring cataracts ; but there are the sloping hills; the rivulets murmuring through the glade; the fields waving with corn, and the fertile pastures.

The Bards know how to adapt those qualities of their language, in the most skilful manner, in the constructing of their verse; so as to form an unrivalled species of poetry, by a proper combination of vowels and consonants. Its powers of expression in the hands of a master are grand and mellifluous, yielding to none in that property, which renders the sound an echo to the sense. As evidence of this, the reader is referred to the selections given in the Appendix. If we turn to the first chapter in the Bible, or to the sublimest passages of the Psalms or the Prophets, to the Decalogue or the Paternoster; the Welsh version appears under no disparagement in contrast with the English. It has been often

remarked, that the liturgy in Welsh, has a peculiar pathos and grandeur.

The mutations of the initial letters, partly by way of grammatical inflexions, and partly by assisting the euphony of pronunciation, confer great beauty on Welsh composition. Without this property, in connection with the rules of just metre and consonancy, its poetry would in truth, be rugged and dissonant in some instances, and exceeding weak and feeble in others; whereas by due attention to the regulations adopted, the efforts of the Cambrian Muse are flowing and harmonious, as well as vigorous.

As to the gutturals of the Welsh, those are found in most ancient languages, and in several of the modern. By rejecting them, etymology would be lost, and the vigorous tone of a noble language greatly diminished. The Anglo-Saxon, the parent of the modern English, is not destitute of them, and the German, which is allowed to be an excellent language, has them. But a good deal depends on the pronun-

tiation, so that without destroying the force of expression, words and sentences appearing harsh in the mouths of some speakers, would produce a different effect, with a proper modulation. It would be thus, were the language more generally cherished by the higher classes.

The common dialect, spoken by the peasants of Wales in general, is not a fair criterion, by which to judge of the merits of the Welsh language. It would be equally fair for foreigners to form a judgment of English, from the colloquial jargon of the common people in various parts of the kingdom. The capacity, information and manners of the peasantry differ, in various parts of Wales, as well as of England, and the former in many instances are not inferior to the latter; but there is a standard, to which the generality pay no great attention. Good writing is the standard of language, but as there is a corrupt mode of speaking, so there is a corrupt mode and habit of writing; both the one and the other may arise, either from rusticity and negligence, or from erroneous instruction. That

the language should be both spoken and written, too frequently in a corrupt manner, need not surprize us; but that many of our peasantry speak their native tongue with so great purity and correctness, is a circumstance creditable to the country.

III.—That striking variations are to be observed in the language, as generally spoken in different parts of the principality, is sufficiently evident; and these at first appear very formidable, when persons from opposite districts meet with each other. This particularly affects the pronunciation, which forms the greatest difficulty in conversation; for the Welsh, as a written language, does not comprise so many variations as in its colloquial forms. Here we must also distinguish between mere negligence, and that which generally causes one district to vary from another, and claims some attention among grammarians. There may be a little difficulty here, in forming a general standard. In a national language the difficulty is less, but it is different with respect to a people, whose language is not now used, nor in the court, nor in the

senate; and whatever it was at one time, is now no more than a provincial tongue. The Greek had its dialects, and these we may observe in the writings of Herodotus and Thucidides, of Homer and Theocritus,

In the great writers of Rome, we perceive no variations of dialect, for the Imperial city gave the standard to all the eminent writers, and no variation was admitted; but in modern times, Rome, Milan and Florence have distinct dialects of the Italian. The English language, like that of ancient Rome, knows no dialects, but what is considered as arising from corrupt and rustic habits.

Disputes, it is true, might be set up, and it would be difficult upon any general theory to come to a decision on certain points of discussion. Why might not the broad Scotch, and the dialects of Yorkshire and Lancashire, put in their claim for consideration, to stand in the same relation to the English, as the Dorick to the Greek language; and why should not the natives of London insist upon *their peculiarities* as

Attic English? In the north of England, certain words are softened in pronunciation, and probably are a nearer approach to the genuine modulation of the language; but this plea will not avail, for our great authors and lexicographers, and the usage of polished life, form the standard from which we are not allowed to dissent.

According to the ancients, there are three dialects:—that of North Wales; that of South Wales in general, and in particular Demetia or Dyved; and the Silurian, commonly called *Iaith Morganwg*, and at other times *Iaith Gwent* and *Iaith Syllwg*. With respect to these different usages, there are some things to be rejected in every one; although in general, North Wales has claimed the preference, and in certain instances, it is but justice to concede the point; while in others the usage of the South is established by good authority. The authors of our Biblical Version, have herein acted with becoming impartiality, and their example is properly regarded as the general standard.

Purity of language implies a freedom from admixture with other languages, not only as to words and phrases, but as to idiom and structure. There has been a violation of this in most parts of Wales, and even among those who ought to give an example of propriety; it being too prevailing a custom to give way to the corrupt habits of the neighbourhood. The Bards have been very jealous in this respect, but they ought not to be considered as the sole guardians of the language; the clergy ought to be equally so, especially as the style of poetry varies from that of prose, and there is a license allowed to poets, which good prose writers must not claim.

Dialect may be classed under five general heads:

1. That which effects a change in the grammatical terminations and inflections.
2. Contractions, transpositions, the omission or insertion of letters.
3. Difference of appropriation.
4. Variety of pronunciation.
5. Words used in one district and not in another.

These have been noticed in some degree by the grammarians, though nothing has been drawn up systematically on the subject. The pronunciation, with the difference in the appropriate signification of words, form the principal difficulties in colloquial intercourse: thus the Welshman of Glamorgan or Brecon, finds some difficulty at first in conversing with his countryman of Denbigh or Caernarvon: That wrong appropriation of terms, should not be charged altogether on one side as a general habit, may be ascertained by comparing the Welsh with the other Celtic languages. The instances that fall under the first head are but few; the instances of the second are numerous and mostly in South Wales; of the third class there are numerous instances, and we have already remarked, that different districts are considerably at variance in respect to pronunciation. A few examples are annexed.

1. GRAMMATICAL FORMS AND TERMINATIONS.

Lloi s. w. for *lloiau*; *tai* for *teiau*.

Tadeu, &c. for *tadau*; *caniadeu* for *caniadau*.

Efo is used in the North and *Efe* in the South.

Yrwan, or more commonly *rwan*, for *nawr*.

In the verb, we generally now say *gwrando*, &c. for *gwerandaw*. In the preter tense, in the South, they say for *rhoddodd* and *rhoddws*, *rhoddws*; and so in other words, but this form is found in the most ancient Bards, Taliesin and others.

In South Wales they say *para* and *gwella*, for *parhau* and *gwellhau*. They also have *gweyd* and *gwedyd* for *dweyd* and *dywedyd*; *wyf* for *ydwyf*; *yw* for *ydyw*; also *buo* for *bum*. In North Wales they are fond of the auxiliary *darfu*, as, *beth ddarfu iddo wneuthur?* There is a peculiarity in reference to the preposition. In the North they say *aeth i'w dy*; but in the South, they say *iddei dy*.

2. CONTRACTIONS & TRANSPOSITIONS.

Cwrdd for *cyfarfod*; *gwardd* for *gwahardd*.

Myntai fe for *meddau yntau*.

Bodd y chwi, for *pafodd a ydych*.

Sy for *sydd*, *wyf* for *ydwyf*.

Heddy, s. w. for *Heddyw*.

Clasgu for *casglu*.

Cwittedyl for *cywilydd*.

Pylgain for *plygain*.

Hynt for *Helynt*.

s. w. *Dy sul*, *Dy llun*, &c. } *Dydd sul*, &c.
 n. w. *Dyww sul*, *Dyww llun*. }

In North Wales, they are apt to insert the *i* and *y* needlessly, as in *heiddyw* for *heddyw*; *hwynt* for *hwnt*; *teidiau* for *teidau*.

In South Wales it is omitted commonly in the ending of verbs in *o*; as *neido* instead of *neidio*; *gweitho* for *gweithio*; in some nouns as *neithwr* for *neithiwr*; *dynon* for *dynion*; *heibo* for *heibio*; *gweithau* for *gweithiau*. The aspirate is commonly omitted as *waer* for *chwaer*; *wedl* for *chwedl*, and *graig* for *gwraig*, *grando* for *gwrando*, &c. "Di," initially > "g": *diodef* > *gōd*
'dywedyd > *'gwedyd*. 'f' often quiescent: *'cofl* > *'côl*.

3. PRONUNCIATION.

The pronunciation varies considerably in different districts of both the South and North, and is much affected by the contraction of words and by the transposing of letters.

The Silurian dialect, spoken in Gwent and Glamorgan, has a peculiarity of pronunciation, which differs from all other parts of South Wales, even Brecknockshire which is so contiguous. It approaches in some instances to that of Merioneth, particularly in giving the slender sound to the vowel *a*, as in *tad*, *mab*, *cath*, &c. The plural termination of nouns is sounded exceedingly broad, as in *hadau*, *wiau*, *llafuriau*, &c. In some districts both of the North and the South, the gutturals are sounded very harshly, and the accent is prolonged by an undue emphasis, in a barbarous manner. There is also a singing tone, which prevails a good deal in Cornwall, as well as in Wales.

The radical letter is used sometimes, instead of the soft, as *map* for *mab*.

The sound of the diphthongs *ae* and *oe*, in the words *gwaed*, *maes*, *poen*, &c. in South Wales, differs from the pronunciation of North Wales; *haul* and *dau* in the former province is sounded *houl*, *do^u*, &c. The word *bwytta* is pronounced *bytta*. The

vowels *y* and *u* are confounded, in such words as *ufudd-dod*, *achubwr*, *pechaduriaid*.

South Wales generally has *ei hunan*, and *fy hunan*. North Wales is more apt to say, *ei hun*, *fy hun*. *Ym mys* often occurs, where in the North they have *ym mhlith*.

4. WORDS USED IN ONE PROVINCE AND NOT GENERALLY IN ANOTHER.

NORTH WALES.

Go, as, *go helaeth*, *go ddrwg*.
Cyn, as, *cyn wynned*, *cyn laned*.
Tra, as, *tra hynod*, *tra diwyd*.
Odiaeth, as, *melus odiaeth*.
Pur, as, *pur dda*.
Budyr, foul.
Rhesymol, as, *a ydych chwi yn rhesymol*.
Namyn, as, *namyn un pump ugain*.
Mo, as, *na ddywed mo hynny*.

SOUTH WALES.

Iawnda, Pretty well.
Lled, as, *Lled agos*, *lled dda*.
Mor, as, *Mor laned*.

Several more examples will be found in the annexed list, containing in some

instances, the terms used in one district, with that which corresponds in another; in other instances, the one is provincial, the other general, or perhaps neither are strictly provincial, though the one may be more common than the other.



LIST OF WORDS,

Of which, the column on the left hand, comprises those more peculiar to South Wales; and the other column those which are more used in North Wales.

S. W.	N. W.
Aeth.	Arswyd.
Anferth, huge or great.	Monstrous or unshapely.
Arloes, <i>Ar llwys.</i>	To empty.
Bâd.	Cwch.
Baili.	Buarth.
Bera (wair neu yd).	Daes.
Blaeneu.	Mynydd-dir.
Braig.	Prâf, Tew.
Budyr, Glam.	Cethin.
Brych, Monm.	Yn ddwys.
Ar bwys.	Yn agos.

S. W.

Brwnt, for dirty.

Bron, o'r bron.

Allwedd.

Angladd.

Anniben.

Cann.

Carn, Dim.

Clwyd.

Ceirios.

Clau.

Cymmwys.

Chwedleua.

Cwympo.

Cyfarwydd.

Clwyf, a wound.

Crynho.

Crynhoi.

Damsang.

Dannod.

Deisyf.

Diofal.

Diwedydd, Glam.

Dihuno.

Dirnad.

Dodi.

Ewn, Eon.

Erfin.

Erfyn, to expect.

N. W.

Budyr.

Yn rhestr.

Agoriad.

Claddedigaeth.

Anhylaw.

Peilliaid.

Bryn.

Llydiart.

Sirion.

Gwisgi.

Union.

Siarad.

Syrthio.

Hyffordd.

Cynefin.

Clwyf, a disease.

Tacclus.

Ymgynnull.

Sathru.

Edliw.

Dymuno.

Digrif.

Prydnawn.

Deffro.

Gosod.

Hy.

Maip.

Erfyn, to intreat.

S. W.	N. W.
Fald.	Buarth.
Fferem.	Tyddyn.
Ffettan.	Sach.
Ffusto.	Curo.
Ffwrn.	Pobty.
Gallt, a cliff.	Gallt, any steep.
Gwern, a swamp.	Dusk.
Godechwydd, Monm.	
Gwaith, because.	Gwirion, <i>non-compos.</i>
Gwirion, quiet.	Alaethus.
Girad, irad.	Efo ni.
Gyd â ni.	Gwairglodd.
Gwaun.	Gweddol.
Iawn-dda, Glam.	Helynt.
Hynt.	Yd-au.
Llafur-iau.	Mellt.
Llechau.	Llaith, moist.
Llaith, weak.	
Lled, prep.	Mwll.
Mwrnaidd.	Tarth.
Niwl.	Darfu.
Oryg, Sil.	Llawr.
Parth.	Tuag at.
Parth a.	Gwrych.
Perth.	Difrifol.
Prysur.	Chwaneg.
Rhagor, addit.	Trample.
Sarnu.	Torth fechan.
Soden, a loaf.	

S. W.

Tarfu.
 Tom.
 Tyle.
 Teisen.
 Tarfu, to scare.
 Tebygu.
 Teliiaidd.
 Trafod.
 Tre.
 Troi tir.
 Treisiad.
 Tyrfau.
 Twymno.
 Ysgrin.
 Yngan, to utter.
 Ysgadan.
 I maes.
 I bant.

N. W.

Dychrynu.
 Tail.
 Rhiw.

 Dychrynu.
 Tybied.
 Tacclusaidd.
 Trin.
 Cartre.
 Aredig.
 Aner.
 Taranau.
 Cynhesu.
 Arch.
 Llefaru.
 Penwag-eyg.
 Allan.
 Y ffordd.



*The words on the left hand of the following are
 more commonly used in North Wales.*

Arch.
 Amdo.
 Brâs.
 Bara gwynn.

Ysgrin.
 Amwisg.
 Tew.
 Bara cann.

Brwd.	Gwresog.
Crybwyll.	Coffhau.
Cyn, prep.	Mor.
Dwys.	Dyfal.
Digrif.	Ysmala.
Fferri.	Sythu.
Ffynnu.	Llwyddo.
Ffynniant.	Rhwydd-deb.
Gryn (lawer).	Llaweriawn.
Gryn ofn.	Ofn mawr.
Glew.	Gwrol.
	Gwych.
Go hynod.	Lled hynod.
Hawg, yr hawg.	Ys smeityn.
Nain.	Mam gu.
Rhoddi.	Dodi.
Tenlu.	Tylwyth.
Taid.	Tad cu.



With respect to the list here given, it must be observed:—1. Some of the words are not altogether restricted to one part of the principality, although they may be in more frequent use, in one district than in another. 2. We do not pretend to decide as to the use of terms and phrases, which vary in the different districts, or wish to

assert that any particular word or form of expression, is wrong or to be rejected, because not much known beyond certain limits of country. It cannot be proved, that the words *Baili*, *Niwl*, *Parth*, *Teliaidd*, *Tyle*, *Treisiad*, *Ysgrin*; or, that *Cwrdd*, *Imaes*, *Diwedydd* and such like, are not genuine Welsh words, because not used in North Wales. 3. There are some instances, in which it is not so difficult to determine, as to the proper acceptation of terms; thus *Chwedleuaw*, is a better word than *Siarad*; but *Yd*, is a more proper general term than *Llafur*, for corn. *Rhynnu* is to shiver with cold, but *Sythu* means strictly to be stiffened with cold. The word *Moel* is used in North Wales, for a craggy eminence or bare top of a hill. *Twyn* is very common in South Wales, and *Garth* occurs frequently in some parts. In the North they say, *mewn difrif*, seriously; in the South, *yn brysur*; neither of these are improper. But a person who wishes to speak the language intelligibly in various parts of the country, may in many instances avoid the singular idiom of different districts, and use words which are generally understood. 4. Some words,

though proper, may occur too often in discourse, as *iawn, glew, tra, cyn, go, &c.*; it may be well for writers to attend to this remark. 5. One, who writes on the theory of the language, cannot justify the use of English words, if proper Welsh words that are intelligible, can be found. Such words as *tea, brandy, coffee, &c.* being foreigners in England as well as in Wales, may be retained; unless to mend the matter, we banish the things themselves, and use our own *Llaeth, Llefrith, Cwrw da, and Llysiau*, instead of them. One of our recent Bards, in his admired pastorals, treats our refinements with great severity:

Crochan y felldith a'r bara gwan gwenith,
 A yrrodd pob bendith a llefrith i'r llwyn,
 A'r hwsmon wr esm^wyth, yn wan ac yn ddiffrwyth,
 O'i dylwyth a'i danllwyth i dinllwyn,

As to the peculiarities of the Silurian dialect, I have noticed some of them; and for further illustration I refer to the prose extracts which I shall presently give. Most of our old Manuscripts are in this dialect, and Mr. Edward Williams has long

since promised to lay before us, an Essay on the literary dialect of Gwent or Siluria.

IV. The great fault of the natives of South Wales is a want of proper attention to genuine Welsh idiom, and this is not unfrequently the case in the North. It is not sufficient, that the words be indigenous, unless the idiom correspond with the genius and structure of the language. If we make inquiry where the language is retained in greatest purity, we would refer to Merionethshire and Carnarvonshire in the North; and the hill country of Glamorgan, Monmouth and Brecon in the South, and the county of Cardigan, which has produced excellent Welshmen. Though the North boasts of being more zealously devoted to the cultivation of the Welsh language, the people of some parts of the South do not yield to them, and the latter province has produced some of the best classical Welshmen. We are now entering upon the subject of the present state of the language, and the extent of country through which it is in use. If the question be proposed, whether the language of the present age be

as generally spoken in its strength and purity as in past ages, we may venture to affirm, that it is now as well understood and as generally cultivated, as it was a century ago. A certain rustic familiarity has been considered as an essential requisite of the Welsh, but that preposterous notion is wearing off; our countrymen now think and read, having various opportunities of intellectual and moral improvement, which were not enjoyed in past ages. The danger is now of over refinement, and vainly endeavouring to give our ancient tongue, a kind of varnished ornament, unsuitable to its intrinsic genius. It is well that there are respectable men, who would rather oppose than favour this novel style, which may be called by any name, and may have a few admirers, but it is not truly Cambrian, and therefore can never become popular.

We have had abundance of works translated, some of them sufficiently turgid; the persons engaged in them being seemingly much afraid, of writing with ease and simplicity, and in that perspicuous strain of composition, which at the same time is

both vigorous and intelligible. But this will not justify the recent attempt at an Utopian language, whereby we have lost some of our fine English writers, by disguising rather than translating them.

The native compositions, which have appeared among us, are not numerous, and mostly on Theological subjects; among which class, a laborious work of the Rev. Thomas Charles may be mentioned with respect. As a standard of the language in original composition, we have a work entitled to the first place among the monuments of Cambrian genius, our British Lucian, the *BARDD CWSG* of Mr. Ellis Wynne, or *The Visions of the Bard*. This, was the favourite of the Rev. John Walters and Mr. Theophilus Jones.

The attempt which is now making to alter the system of orthography, which we have in the Welsh Bible, is far from being judicious; and as it has never received the sanction of public authority, but has been rather virtually rejected, it is by no means decorous to persist in imposing it on our

countrymen. If philological reasons of some weight could be given, in vindication of the new system, still some deference should be paid to public opinion, before this point were pressed so strenuously; for it must tend to perplex the honest Cambrian, to meet a certain plan of orthography in one volume, and a different one in another.

The mode of Welsh orthography in common use, was not established without due regard to general propriety and public convenience: the persons who first adopted it, were men of great parts and well versed in other languages, as well as extensively acquainted with the literature of their native country. As the translators of the Bible into Welsh, established the present orthography, it was not to be supposed, that the learned Prelates appointed to be the Guardians of that important work, would admit of innovations, without being fully convinced of the necessity of a change. The reasons submitted to them some years back, were neither satisfactory to them, nor to the British and Foreign Bible Society:

I conclude this part of the subject, in the words of a learned Clergyman and an excellent Bard. “The gutturals, aspirates and plenitude of consonants, though considered an eye-sore in the new theory of vision, are nevertheless, and have been for a length of time, the appropriate and peculiar characteristics of our language. Why then should we tacitly consent to have them bartered for novel trifles, fit only to amuse and exercise the talents of a school-boy, while he is learning the rudiments of Welsh? Were I asked the question, what good would accrue to readers purely Welsh, by the adoption of the proposed alterations? My answer would be—*None*. Where the question reversed, what evil, what doubts, difficulties, &c. among the lower class; I would answer—*Much*.” The same learned person applies to this subject, the reply of Dr. Johnson to some proposals of a similar nature made to that great man. “These theories may amuse a synod of philologists, but the mass of the people is too unwieldy to be governed by their *ipse dixit*.”

We shall say no more at present on this article, than that in a new edition of the

work of a respectable countryman, to which we have previously alluded; the system, he was so anxious to adopt while he lived, has been abandoned, and replaced by the usual plan of orthography.

V. It will be agreeable to the nature of our inquiry as to the present state of the Welsh language, to ascertain the extent of country in which it is generally spoken, and the means used in order to its cultivation. As to the first of these, there is evidence from the testimony of persons now living, or but recently deceased, that in certain neighborhoods where the Welsh obtained within the last century, it is not now spoken at all, or at least only by a few aged persons. This remark applies to Radnorshire and Monmouthshire in particular⁽⁶⁾; to a parish or two in Brecknockshire, and the sea coast of Glamorgan. In Montgomeryshire, on the banks of the Severn, the English is the general medium of intercourse, though in the more interior parts,

(6) The Welsh language is still spoken in its purity in Gwent, Uwch Coed, in that county.

the Welsh prevails. Radnorshire is completely English, at least it has lost the Welsh. A considerable part of the county of Pembroke is proverbially English, while the Northern part embracing a large population, still retains its attachment to its ancient dialect ; nor does the English gain much ground on the Welsh, but rather the reverse. As to North Wales, with the exception of Montgomeryshire, which has been already mentioned, the Welsh language is generally spoken and assiduously cultivated in that country ; though in some parishes of Flintshire and Denbighshire, owing to their contiguity to Chester and their intercourse with Liverpool, the Welsh is become extinct. That the Welsh language is not upon the whole in a state of declension, we may venture to affirm, though every endeavour has been made and is making to propagate the English. To diffuse among our countrymen, as far as is practicable, the knowledge of the general language of the British Empire, must be to their advantage ; but let those who prefer their own ancient tongue, were it ever so inferior, and especially if it be

their only language, be left to the exercise of their own judgment, and never be subjected to compulsive measures.

South Wales in general, has been regarded as more favourable to the cultivation of the English tongue, and the inhabitants not so tenacious of their ancient language; but this supposition, is not so well-founded as may at first appear; for the truth is, that though in the Towns of South Wales, English is more commonly spoken, yet in the country parishes, the attachment to the Welsh is deep-rooted.

Various means used in the last and the present age, connected with the moral culture of our countrymen, being conveyed through the medium of their language, have had the effect of producing an increased attachment to it. Improvements to a considerable extent have been made in the habits of the Cambrian peasantry; and these improvements could not have been effected, but through the medium of the language, with which the people were acquainted.

The number of books that have issued from the Welsh press, since the commencement of the present century, is highly creditable to the country; and the typographical execution of some of them evinces, that Cambrians, when they meet with encouragement, are capable of making proficiency in the civil arts.

Connected with Welsh publications, is the subject of Welsh schools, which under proper modification, deserve every support, particularly where the language is generally spoken. In the mean time, the diffusion of the English language among the rising generation, ought to have ample encouragement; but where that is not likely to answer the purpose, it must be admitted, that it will be preferable for our peasants to be instructed through the medium of their own language, rather than remain untaught and uneducated⁽⁷⁾.

(7) Children ought not to be taught the Welsh exclusively, but be encouraged to acquire English; and where it may be desirable to be versed in both, it is preferable that they should first learn to read English.

The Bards in the present, as well as in the ages that are past, continue to be watchful guardians of Gomer's ancient tongue. They display its various powers, and as they have a wider range of subjects, and possess advantages beyond their predecessors, we have evidence to guide us in our decisions, that no age has to boast within the Cambrian regions, of sons of the *Awen*, superior to those of the nineteenth century. As we can boast then, that Cambria has a language excelling any provincial tongue in Europe; so we have among our native hills, men capable of soaring "above all vulgar height," in their intercourse with the Muse, and surpassing any of our Celtic neighbours.

VI. Taking all circumstances into our consideration, we may venture to affirm, that the language of the Cymry, once the language of Caractacus and Arthur, will never perish, though in some districts its sphere may be limited. Is it not, therefore, our best policy, to cherish native genius, and to afford our yeomen and peasants, the means of rational recreation and mental

improvement? And can it be amiss for the Scholars of Cambria, whose youthful studies have been directed to the acquirement of foreign tongues, to be able to analyse and appreciate the language of their ancestors? This noble and pathetic language, has beauties worthy of the regard of those, who are acquainted with the treasures of Roman and Grecian literature. Though it is subordinate to the general language of the Empire, which is the great vehicle of the national Literature, of Law, of the Senate, and the Court, as well as the first commercial transactions; let it be treated with some respect, if it were only from a regard to what it once was, the language of our Princes and our Heroes. But it is still respectable, as the language of thousands of our countrymen, who are reputable in their stations: and if they are well versed in their own native tongue, it will be as much to their credit, as to affect an acquaintance with one which they do not understand. Let the honest Welshman, in the use of his native tongue, transact the business of life, conduct himself with decorum, acquire useful knowledge, and fulfil

his duty to God and man, and why should he not be entitled to every respect ?

As to what has often been said, with regard to the inconvenience of a twofold language in the same country ; that will equally apply to every country, for it would be extremely convenient, if there were but one in all the world. But it is useless to regret what is inevitable, and our best mode is to improve existing circumstances to our advantage. This is the age of toleration and liberality, in which we live ; let us not then be intolerant to our own ancient language, the language of our Bards, our Legislators and our Heroes, nor suffer the literature connected with it, to fall into disrepute. At the same time, while we feel we are Welshmen, we forget not that we are members of the British Empire at large ; and we are sensible of the excellency of the language, which is not only that of the British Isles, but promises to be the grand medium of communication, both in the Western and Eastern world.

APPENDIX.



CONTAINING

SPECIMENS

OF

WELSH COMPOSITION,

In Prose and Verse;

WITH

MISCELLANEOUS REMARKS.

Proverbs.

PLANT gwirionedd yw hen ddiharebion.

Gwir yn erbyn y byd.

Tywyll fydd gau, goleu gwir.

Ni chêl grudd cystudd calon.

Ni chwsg Duw pan rydd ymwared.

Duw a digon, heb Dduw heb ddim.

Gair Duw goreu Dewin.

Ni thyr namyn ffol y ffydd.

Gwell angeu na chywilydd.

Gwell anian na dysg.

Gwell pwyll nac aur.

Drych i bawb ei gymmydog.

Dyn a drefna, Duw a ran.

Gwell Duw yn gân, na llu y ddaiar.

*Historical Triads.*

TAIR prif ardal Ynys Prydain : Cymru,
Lloegr a'r Alban.

Tair colofn gwladoldeb Ynys Prydain :
Rhaith gwlad, Teyrnedd, ac Yngnei-
diaeth.

Translation.

OLD adages are the offspring of truth.
 Truth against all the world.
 Falsehood is dark, truth is clear.
 The countenance cannot conceal the anguish of the heart.
 God slumbers not, when he gives relief.
 God is sufficient; without him, without every thing.
 The word of God is the best diviner.
 None but a fool will violate his faith.
 Death is better than dishonour.
 Genius is better than learning.
 Discretion is better than gold.
 Every one is a mirror to his neighbour.
 Man proposes, God disposes.
 God for a friend is better than a host.

Triads Translated.

THE three grand Provinces of the Isle of Britain : Cambria, Loegria and Albany, (Wales, England, Scotland).
 The three Pillars of the Constitution of Britain : the Voice of the Country ; the

Tri phrif Welyddon Cenedl y Cymry : y
 Gwenhwyson, sef gwyr Eysyllwg; Gwyn-
 dydiaid, sef gwyr Gwynedd a Phowys;
 a Gwely Pendaran Dyfed, sef ydynt
 gwyr Dyfed, a Gwyr, a Cheredigiawn.

Tri Charnfradwr Ynys Prydain: Afarwy
 ap Lludd ab Beli Mawr, a wahoddes
 Ioul Caisar i'r ynys hon: Ail ydoedd
 Gwrtheyrn Gwrthenau, a wahoddes y
 Saeson gyntaf i'r Ynys hon: Trydydd y
 bu Medrawd, a ddug y goron oddiar
 Arthur, o drais a llathlud.

Tri glewion Unbennaid Ynys Prydain:
 Cynfelyn Wledyg, a Charadawc ap Brân,
 ac Arthur.

Tri Phrif lys Arthur: Caerllion ar Wysg
 yng Nghymru, Celliwig yng Ngherniw,
 a Phenryn Rhionydd yn y Gogledd.

Tri Gwesteion gwynfydedig Ynys Prydain:
 Dewi, Padarn a Theilaw; sef au gelwid
 felly, am ydd elynt yn westeion i dai
 Bonedd, a Gwreng, a Brodor ac Aillt,

Sovereignty, and the Decision of the Judges, (or of the Courts of Justice).

The three principal Tribes of the Cymry: the Gwentians, or the men of Siluria; the Venedotians, or the men of Gwynedd and Powys; the Clan of Pendaran of Dyved, that is the men of Dyved, or Dimetians, with those of Gower and Ceredigion, (or Cardigan).

The three arrant Traitors of Britain: Avarwy, the son of Lud, the son of Beli the Great, who invited Julius Cæsar to this Island; Gwrtheyrn or Vortigern, who gave the first invitation to the Saxons to come to this Island; Medrawd (or Modred), who through treachery and seduction deprived Arthur of his Crown.

The three gallant Sovereigns of Britain: Cunobelin, Caradoc the son of Bran, and Arthur.

The three Palaces of Arthur: Caerleon upon Usk, Gelliwyg in Cornwall, and Penrhyn Rionydd in the North.

The three blessed Visitants: Dewi, Padarn, and Teilaw, (David, Paternus, and Teiliaus), who were so called, because they visited the houses of the Gentry and the

heb gymmeryd na rhodd na gwobr, na bwyd na llyn; eithr dysgu y Ffydd yng Nghrist y wnaent i bawb, heb na thâl na diolch, eithr i dlawd ac anghenus y rhoddynt roddion o'u haur, a'u gwisgoedd a'u bwydydd.



Moral Maxims in the form of Triads, called
TRIOEDD CADOC DDOETH.

Tri pheth a gaiff y gwallus; cywilydd, colled, a gwatwar.

Tri pheth a gaiff y difalch; amlder, llawenydd a chariad ei gymmydogion.

Tri pheth a gaiff y cywir; dawn, parch a ffyniant.

Tri pheth a gaiff anghywir; byd drwg, gair drwg, a diwedd drwg.

Tri sail doethineb; synwyr i ddysgu, cof i gado, a chymendawd i adrawdd.

Tri pheth gwell no chyfoeth; iechyd, rhyddid a synwyr.

Tri pheth a gaiff dyn wrth ymgyfreithio; cost, gofal a thrafferth.

Commonality, Aliens and Natives, without receiving either gift or reward, or meat or drink; and they communicated instruction in the Christian Faith to all people, free of all remuneration, distributing also, money, food and raiment, to the poor and the necessitous.

Moral Maxims Translated.

THREE things attend the careless: shame, loss, and derision.

The three acquisitions of the lowly: plenty, cheerfulness, and the love of his neighbours.

The three acquisitions of rectitude: endowment, honour, and prosperity.

The three attendants of dishonesty: to be in bad circumstance, to have a bad word, and to come to a bad end.

The three foundations of wisdom: capacity to acquire, memory to retain, and promptitude to impart.

There are three things better than riches: health, freedom, and understanding.

Three things are the consequence of going to law: expence, anxiety, and trouble.

Tri pheth a ennillant enw da i ddyn; gwe-
dyd ychydig, gwneuthur daioni, ac ym-
lafuriaw.

*From Brut y Brenhinoedd, or the Chronicle of
the Kings of Britain.*

PRYDAIN oreu o'r ynnysoedd, yr hon a
elwyt gynt y WEN YNYS, yngorllewinol
eigiawn rhwng Ffraingc a'r Iwerddon y mae
gosodedic; wyth cant milltir y sydd yn y
hyt, a deu cant yn y lled: a pheth bynnac
a fo rhaid i dynawl arfer, o anniffyge-
dig ffrwythlonder, hi a wasanaetha ygyt
hynny. Cyflawn o bob cenedl mwyn a
metael, hefyd ffrwythlawn yw o maesdiredd
llydan amyl, a bryneu arderchog addas, i
dir diwyllodraeth, trwy y rheu ydeuant
amryfaelon genedloedd frwytheu yndi.
Hevyt y maent coedydd a llwyneu, cyflawn
o amgen genedloedd aniveileit, a bwyst-
vileit. Ac or diwedd pypm cenedlaeth y
sydd yn y chyfaneddu hi; nyd amgen Nor-
manneit, Brytanyeit, a Saesson, a Ffichdeit,
ac Ysgotiaid.

Three things that procure a man a good name: to be sparing of his words, to practise what is good, and to be diligent in labour.

Translation.

BRITAIN, the first of Islands, formerly styled the White (or Fair Island): situated between France and Ireland in the Western ocean. Eight hundred miles is the extent thereof, and the breadth two hundred, and is inexhaustible in every production requisite for the use of man. It abounds with every kind of mines, and with numerous and extensive plains; the hills are high and lofty, and the soil well adapted to tillage. It produces very great abundance, of every kind of grain, and the choicest fruits. The woods and forests abound with a variety of animals, and afford pasturage for cattle. It is now inhabited by five different nations; Britons, Saxons, ^{Nor}~~R~~omans, Picts, and Scots.

The Welsh Bible.

THE New Testament was translated into Welsh, by Mr. Wm. Salisbury of Llansannan, Denbighshire, he being assisted by Dr. Richard Davies, and Dr. Morgan, in the completion of the work. The latter Gentleman was the principal person engaged in translating the Old Testament, and he as well as Dr. Davies, were deservedly raised to the Episcopal bench. The New Testament came forth in the year 1567, and the whole of the Scriptures about 1588. The Primate Dr. Whitgift, gave every encouragement to the undertaking. It is upon the whole an excellent Version, and in some passages superior to the English; the work in general, evinces the persons engaged in it to be men of great learning and ability, and proves the language to be capable, of well sustaining the important subjects contained in it. We may observe, that in some places, it accords more with the translation in use in the sixteenth century, than with that of King James. It afterwards received a revision from Bishop Parry, and how far that extended as to the

interpretation of particular texts, can only be ascertained by a careful collation of Dr. Morgan's version, with that corrected by Parry, assisted by the learned Dr. John Davies, the lexicographer. Our Welsh translators, may be pronounced more free from Calvinian prejudices, than the authors of King James's version, and the sense of the Original is generally well expressed by appropriate Welsh language.

“This translation, says Mr. Walters, is remarkable for the purity of the language, and a native simplicity of style which so eminently characterises the original; for it hath been observed by the skilful in both languages, that there is a surprizing affinity between the *Hebrew* and the *Ancient British*, in their idioms, peculiarities of style, and mod or turn of expression.” *Walter's Dissertation.*

It possesses an advantage, in not abounding with the obsolete terms, which are found in our authorized English Bible; although it would still admit of some improvement, partly as to rendering the sense more obvious, and the style more easy and free.

Extract from the Mabinogion, or, Welsh Fairy Tales. Cambr. Register, Vol. III.

Pwyll yntau, Pen Annwn, a ddaeth i'r berllan, ar ei ganved marchog, val y gorchymynasai Rianon ito, ac y gôd ganto; a gwisgaw bratau trymion ymdano a wnaeth, a llopanau mawr am ei draed. A phan wybu ei bod ar dechreu cyvetach, wedi bwyta, dawed rhacdo i'r cyntet; ac wedi ei dawed i'r neuadd, cyvarch gwell a wnaeth i Wawl vab Clud, ac ei gyd ymdeithon o wyr a gwreiget.

“Duw a roto da it, a gresaw Duw wrthyt!” hebai Gwawl vab Clud.

“Arglwyt, y nev a dalo it! negesawl wyf wrthyt,” heb yntau.

“Gresaw wrth dy neges,” hebai Gwawl; ac os arch gyvartal a erchi imi, yn llawen ti ai cefi.

“Cyvartal arglwyt, heb yntau: nid archav onid rhac eiseu: sef arch a archav, llonaid y gôd vechan a weli dy o vwyd.”

“Arch didrahaus hono, a thi a'i cefi yn

Translation.

Pwyll, Chief of Annwn, came also into the orchard, with his hundred Knights, agreeably to the instructions of Rianon, having the bag with him, clad in wretched rags and large clogs on his feet. So when he knew the carousal was to begin, he approached the hall, and having entered the portal, he addressed himself to Gwawl, the son of Clud, and to his company both male and female.

“May God increase thy store, and may he grant thee his favour,” said Gwawl the son of Clud.

“My Lord, may Heaven requite thee! I am a suitor to thee,” was the reply.

“Welcome to thy suit,” said Gwawl; “and if reasonable be thy request, gladly shalt thou have it.”

“Reasonable, my Lord,” the other rejoined; “I crave only to supply my want: this is the boon I ask, as much victuals as will fill this small bag.”

“No exorbitant request that, and thou

llawen—Dygwch fwyd itto, hebai Gwawl vab Cludd.

Rhivedi mawr o swytwyr a gyvodasant i vynyt, a dechreu llenwi y gôd; ac er a vynid ynti, ni vytai llawnach no chynt.

“Enaid!” llevai Gwawl, “a vyt llawn dy gôd ti byth!”

“Na vyt, ar vy nghydwytbod,” heb yntau, “er a doter ynti byth, oni chyvyt dylyedawctir a daiar a chyvoeth, a sengi a’i deutroed y bwyd yn y gôd, a dywedyd, “digon a doded yma.

“A genad, cyvod i vynyt ar vyr,” hebai Rhianon, wrth Wawl vab Clud.—“Cyvodav yn llawen,” hebai ev.

Cyvodi i vynyt a oruc, a doddi ei deutroed yn y gôd. Yna troi o Pwyll ynivyt Gwawl tros ei ben ynti; ac yn gyvlym cau y gôd, a llat clwm ar y careuau, Pwyll a dodes lev ar ei gorn. Ac ar hynny, llyma y teulu am ben y llys. Yna cymmeryd o Bwyll bawb o’r niver a daeth ygyda Gwawl, ac eu doddi yn ei garchar ei hun.

shalt have it, with pleasure. Carry victuals to him," said Gwawl the son of Clud.

A great number of the attendants then rose up, and so began to fill the bag; but after all that was put in, it seemed no fuller for it.

"Good man!" exclaimed Gwawl, "will thy bag never be full?"

"It will not upon my conscience," the other replied, "for all that may be put in, unless a Chieftain, possessed of dominion, shall tread the victuals in the bag with his feet, and say, there has been enough put in."

"Thou hast leave," said Rianon, speaking to Gwawl, "rise up without delay;

"I will rise with pleasure," he replied.

So he rose and put his two feet in the bag. Then Pwyll turned up the bag in a way that Gwawl was over his head therein; and dexterously shutting it, by slipping a knot on the thongs, Pwyll gave a blast with his horn. In the mean time, Pwyll took the retinue of Gwawl and put them into prison:

Extracts from the Laws of HOWEL, &c.

Tri anghyvarch gwr; ei farch ai arfau, ac a ddel iddo o'i dir; ac a ddel yn wyneb warth gan ei wraig am ei chowyll: ni ddyly yntau rannu un o hynny a'i wraig. *Trioedd Cyvraith.*

O dervydd i ddyn caffael cig anifel ni bai eiddo ei hun, ai gan gwn, ai yng nguddfa, a'i gymmeryd hebgennad Arglwydd o hono; dirwyawg fydd, hyd ydd el, nag o rodd, nag o bryn, nag o waddawl, hyd y ganfed law; wrth hynny gelwir hwnnw, cyhyryn canastyr, ac nid aa bellach na hynny. *Cyvraith Hywel.*

Tri phriodolder y sydd i bob dyn; rhyw, a braint ac etifeddiaeth: etifeddiaeth hagen herwydd braint, braint herwydd rhyw, rhyw herwydd y gwahan a vydd rhwng dynion; herwydd cyfraith; megis y gwahan brenin a breyr, breyr a bilain, gwr a gwraig, hynav a ieuav. *Trioedd Cyvraith.*

Clust vab Clustveinad; deg milltir a deugaint y clywai y morgrugyn y bore, pan gychwynai y ar ei nyth. *Mabinogion.*

Tair sarhaed ni ddiwygir, or cefir trwy feddwdod; sarhaed yr offeiriad teulu, a'r yngad llys, a'r meddyg teulu; can ni wyddant hwy py amser y bo raid i'r brenin wrthynt; ni ddylyant wyntau vod yn veddw byth. *Cyfraith Hywel.*

From BARDD CWSG, or the Visions of the Bard.

The introduction to the third Vision, is considered a beautiful specimen of composition, and as such it is here presented to the reader.

Ar foreu têgo Ebrill rywiog, a'r ddaear yn lân feichiog, a Phrydain baradwysaidd, yn gwisgo lifrai gwychion, arwyddion *Heulwen Hâ*; rhodio yr oeddwn ynglan *Hafren*, ynghanol melysbyncieu cerddorion bach y goedwig, oedd yn ymryson torri pob mesurau mawl hyfrydlais i'r Creawdwr; a minnau 'n llawer rhwymediccaeh, weithieu mi gyd byngciwn a'r cor ascellog mwynion, ac weithieu darllenwn ran o lyfr *Ymarfer Duwioldeb*. Er hynny yn y myw, nid ae o'm cof fy ngweledigaethau o'r blaen, na

redent fyth a hefyd i'm rhwystro, ar draws pob meddyliau eraill. A daliasant i'm blino, nes immi wrth fanwl ymresymmu, ystyried nad oes un weledigaeth ond oddi-uchod, er rhybudd i ymgroesi; ac wrth hynny, fod arnai ddylêd iw sgrifennu hwynt i lawr, er rhybudd i eraill hefyd. Ac ar ganol hynny o waith, a mi yn bendrist yn ceisio casglu rhai o'r cofion ofnadwy, daeth arnai heppiau uwchben fy mhappur, a hynny a roes le i fy Meistr Cwsg, lithro ar fy ngwartha.



No. II.

Remarks on Orthography.

DIFFERENT plans of orthography have been in use among the Welsh, in different ages, but none upon the whole, can suit public convenience better, than that which is used in our Biblical version, and which has therefore the sanction of public authority. The different impressions have varied a little as to the accommodation in spelling proper names, and some things of minor

importance ; but great care has been taken in the late Oxford editions, to regulate the orthography of the Welsh, still adhering to the general system long recognized. The gentlemen, who exerted themselves on that occasion, were persons possessed of an adequate judgment for the task imposed upon them ; and by deliberately attending to the work, they had opportunity of discriminating the proper mode of procedure. But for any unauthorized individual, to introduce a novel system, is the way to bring about much confusion, and it must be far better to bear with alleged defects, than to palm novelties upon the public, maugre the well known objections that have been repeatedly urged. Utility ought to be the first consideration, and ornamental appearance only secondary ; but where can be the utility, of making a sweeping change, that would have the effect with many of a revolution in the language ? But this new system of characters, is also accompanied with an innovation in the style of composition, which destroys all our old established notions of propriety. The defects of the English alphabet are

not trivial, when viewed in the abstract, and many a pedant may propose very sapient alterations, but currency and use have stamped that authority on the present system, which is not likely to be soon abandoned. "All attempts," says Dr. Llewelyn, "to change letters once introduced, though in many instances wrong and defective, have yet been generally ineffectual."

That one simple character should be used to express one sound, would at first view appear exceedingly just and proper, but there are reasons that prevent this being practicable in other European languages, as well as the Welsh. To attempt that refinement in a provincial, which it is not thought worth contending for in a great national language, is certainly incongruous. But it may be argued, that if in a few instances, an improvement is practicable, why should not a change for that purpose be adopted; as in substituting the single F, for the double one and the V, instead of the former letter. This, however, would to some persons bear an uncouth aspect,

and you might as well do away with all the double characters, and in particular the Dd, which is liable to as great an objection as any character, and was at one time more properly expressed by Dh, answering to the soft Th, in English words.

The doubling of certain letters merely for the sake of sound, when the etymology or derivation does not require it, is exploded by some of our philologists; but others, exclaim against the affected rejection of the usual mode, and do not choose to be governed by a more novel plan as not being in conformity with the genius of the language, and the plain habits of the people who speak it. As to unseemly aspect, the present Welsh orthography as well as the system of etymology, is superior to that of the Gaelic, the Manks and the Breton; and as the Welsh community are a plain people, we must content ourselves with utility rather than refinement.

No. III.

Style of Welsh writers.

MOST of our modern prose compositions are translations from the English, and many of these performances done in such a way as to prove, that the persons engaged, either did not understand their authors, or had no ability to write, with force and clearness, in their native tongue. Translating is not so easy a task, as some may be apt to conceive, and has difficulties pertaining to it, which do not attend original composition. This will particularly hold good, in reference to Welsh translations, which seldom express an author's meaning with clearness, in an easy flowing diction. Some works are very unsuitable for this purpose, and others which might be rendered suitable with a little accommodation, are spoiled for want of skill and attention in the translator.

The short specimens of Welsh given in these papers, will serve to display the difference, between the style of our ancestors,

and modern Welsh writers. We are not required to adopt all their phrases, while in many things we may perceive a propriety and fitness in their expressions, far more congenial to pure language, than those in present use.

I shall here subjoin extracts, from the Commentary of the late Rev. Peter Williams, as a specimen of good writing.

Matth. xviii. Gallwn sylwi, fod human ym mhawb, a dirgel chwennychiad am anrhydedd; ac mae 'n debyg mai gwreiddyn yr ymholi a wnaeth y disgyblion yn eu plith eu hunain, ac wrth ein Iachawdwr, ynghylch pwy fyddai fwyaf, oedd y dyb gamsyniol (cyffredin ym mysg yr Iuddewon) fod y Messia i osod i fynu lywodraeth wledyg.

Ephes. vi. Y mae 'r dyledswyddau teuluaidd, a orchymynir yn nechreu y bennod, yn haeddu eu hystyried yn dda, gan bawb a ewyllysiant ddaioni i'r wladwriaeth, a llwyddiant yr eglwys; canys y mae teuluwriaeth crefyddgar, ac ymddygiad

bucheddol, ym mysg tylwyth, megis hâdle
ffrwythlon, neu wyddlan araul, lle y tyf
planhigion peraid, a choed defnyddgar at
ddodrefn, arddwriaeth ac adeiladaeth.

The following extract is submitted to
the judgment of the reader.

*Pregeth ar Dduwddod ein Iachawdwr, gan y
Parchedig Dr. Coke. Cyfieithad, J. H.*

Dilynwch natur, os gellwch chwi, trwy
ei holl effeithiau a'i hymddangosiadau nes i
chwi ddinoethi ei phrif wyddorion hi. A
fedrwch chwi amgyffred y modd, y tyf y
glaswelltyn allan o'r ddaear? A fedrwch
chwi amgyffred a deongli, natur yr undeb
rhwng corph marwol ac yspryd anfarwol?
Os methwn amgyffred pethau creedigol, pa
rhyfedd os methwn amgyffred ein Creaw-
dwr? Pa fodd y dichon y meidrol a'r
terfynedig, amgyffred y bod anfeidrol?

Yr ysgrythyrau yn unig, a roddant i ni
ddatguddiad addas a chyfiawn o Dduw, ai
ewyllys. Ein dyledswydd ni yw derbyn,

1a. Abertawy / Argraffechip yn Sanyda Seren Jones, gan J. Harris, dos / Gymnethu Anchydacus y Cymreigyddin.
 1822 / Gwerth chw'cheinig.] Yn 840 thwpm a
Amcanu . . . Cymdeithas 77 Hebweh Abertawe . Chast
1425 Abertawe . . . J. Harris, 1822.

yr hyn a fynegant hwy, am yr Hanfod dwyfol, gyd â'r parch a'r gostyngeddwydd mwyaf, er fod gwirioneddau ynddynt, y rhai ydynt uwchlaw cyrhaeddiad rheswm dynol, er nad ydynt yn gwrthwynebu rheswm.

The above extracts, both as to style and orthography, belong to *the old school*; but for a more novel, and some may think, a more elegant mode, I refer to Dr. Owen Pugh's COLL GWYNVA, or Translation of Milton's Paradise Lost. An Address¹ delivered by Mr. Griffith Jones of Dolgelley, before the Gwyneddigion Society in London, expressed in the style and manner to which I allude, is recommended to the attention of the ingenious Cambrian. It is certainly desirable, that a more happy and pleasing manner of both speaking and writing the language should obtain, than what has been the general practice, and it would be well for the pulpit orators in old Cambria, to pay some regard to Mr. Griffith Jones's suggestions, though the new

1. 'Arreth Mr. Griffith Jones, (Dolgellau), Llywyd y Cym
reigyddion, Gysifenydd y Gwyneddigion / A Rheol y Cymdeithas
y Bwrdd Coron, / O'r Gadair, / 1901 Sgwrs / Cymdeithas y Cymreigyddion

style might not be deemed altogether suitable for public addresses. Surely a middle path may be found, and indeed it has been already traced by many respectable individuals ; avoiding the opposite extremes of vulgarity and pedantry. Should it be deemed preposterous for a plain Welshman to affect Ciceronian elegance, yet no excuse can be made for offering outrage to common decency.

Mr. Griffith Jones, in his address to his countrymen, laments the general want of attention to good speaking and elegant diction among Welshmen. This, he pleads, is not owing to any defect in the language, the reverse of which he himself is a happy instance. I shall give an extract or two :—
 “Nad yw areithio yn yr Iaith Gymraeg, yn cael ei goleddu yn fwy cyffredinol—iaith nad oes ei phereiddiach, nac ei grymmusach mewn geiriau, nac ei chadarnach mewn ymadrodd, nac un mwy galluog i weithredu ar feddyliau dynion, ac i amlygu eu gwahanol deimladau, pa un ai llawenydd neu dristwch, poen neu hyfrydwch, cariad neu ddigter, canmoliad neu achwyniad, yn y

byd—sydd achos o syndod, ac weithiau o dristwch i mi.”

The advice given towards the conclusion of the address, is worthy the regard of all, who use the Welsh language in public: “‘Terfynaf, gan erfyn arnoch ymgeisio yn wastadol, i amlygu eich meddyliau mewn geiriau addas at yr amgylchiad: os difrifol y testyn, bydded eich ymadrodd felly: hefyd, os godidog, gochelwch ciriau gwael a gwammal: os ysgafn, bydded eich dywediadau yn ys gafn hefyd. Bydded eich cymhariaethau, a’ch darluniadau, bob amser yn addas i’r gwrth~~dd~~drych yn eich golwg.”

The instances selected from the Bards by Mr. Jones, by way of illustration, are here annexed, as suitable to our design:

Er trallod, er cryndod, er cri—yn oer ing,
Yn awr angau difri;
Yn nydd barn gadarn gwedi,
Duw tad na ymad â mi.

R. Jones.

Y nos dywell yn dystewi—caddug,
Yn cuddio ’r Eryri;

A'r haul yn ngwely 'r heli,
A'r lloer yn ariannu 'r lli.

Parch. W. Davies.

——Digofaint dygyfor,
Lle bo mellt yn lleibio mor;
Pob glyn, pob dyffryn, pob dôl,
Dinasoedd yn dân ysol;
Yn llwyr ddifa gyrfa gaeth,
Degwch y gre'edigaeth.

Cywydd y Farn gan R. Jones.

In concluding this subject, I beg leave to say to those who wish to render themselves both useful and agreeable: that rusticity is not a necessary concomitant of our native dialect; that it is capable of a neat, flowing and expressive manner. We should notice its own peculiar idioms, in connexion with the general rules of good composition, and the general circumstances of the community. In avoiding puerility of diction, we must not affect a turgid and bombastic manner; nor give that uncommon turn to our expressions, nor novel terminations to words, which would carry a strange sound to the ears of the generality of our countrymen. The Welsh language

is well adapted for the florid style, and an occasional turn of that kind, may be agreeable, as in the second specimen from Mr. Peter Williams; but much of it obscures the style and shows a want of good judgment. We may here form a Triad; There are three requisites of good composition, The first of which is, to understand our subject; The second is to render it intelligible to others; The third is to use a style of expression, that comprizes purity, force and attraction.

As to those ingenious men who wish to try their skill in polishing our old language, as a matter of curiosity, and to set it up as a rival of a great national language; to them we would say, that general utility is to be preferred to any plausible scheme of ingenious trifling. We would wish to recommend a style and manner of writing of the most simple structure, with a degree of elevation when the subject requires it; but to abjure as much as possible all the *Verba sesquipedalia* of both old and modern authors. The style of BARDD CWSG, though elegant and rather florid, does not violate this maxim. The following description of

the requisites of a good war-horse, would not do for frequent imitation:

Cad-farch, cadarn-dew, cerdded-ddrud, llydan-gefn, bron-eang, gast-gyfyng, carn-gragen, ymdeith-wastad, hywedd falch, drythyll, llam-sachus, ffroen ffol, a'i lygad yn frith las dra-theryll."

The facility of the Welsh language for forming compounds should be but sparingly used, especially by ordinary prose writers; as to the Poets, we do not take upon us to say any thing to them on the subject. Good sense, sound judgment, and an acquaintance with the properties of the language, will best serve to direct the writer, and preserve him from the errors, which would prove both injurious to his credit, and hinder the pleasure and profit of the reader.

WELSH POETRY.



TH**E**R**E** are twenty-four Canons of Welsh versification which consist of nine **GORCHAU** or primary principles, and the combinations of these are called **ADLAWIAD** or secondaries, in number fifteen. According to the ancient system, called **Dosparth Morganwg**, these were very scientifically arranged, but the supposed improvement more generally adopted since the famous Session of Bards, held at Carmarthen in the reign of King Edward the fourth, does not possess the same beautiful simplicity. The superiority of the more ancient system is now admitted by our Classical Bards, and the question decided by the Rev. Walter Davies, in his masterly Essay on the subject. To the laws and principles of Cambrian song, the following Triads are applicable :

1. The three requisities of versification :
metricity, consonancy and rhyme.

2. The three properties of metre : the length of the line, the form of the stanza, and the power of the accent.
 3. The three primary distinctions of metre: the Cowydd, the Englyn and the Awdl.
 4. The three excellencies of metre : correctness, freedom and harmonious accent.
 5. The three varieties of verse : variation of metricity, variation of consonancy, and variation of accent.
 6. The three primary principles of cynghanedd or consonancy : the rhyming consonancy, the alliterative consonancy, and the compound consonancy of rhyme and alliteration.
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1. Tri anhepcor mydryddiaeth: colofn, cynghanedd ac awdl.
 2. Tri phriodoldeb mesur: hyd y ban, dull y pennill, a phwys yr accan.
 3. Tri phrifrywiogaeth ar vesur: cowydd, ynglyn ac awdl.
 4. Tri rhagoriaeth mydyr: cywreindeb, rhwyddineb, ac accan bêr.
 5. Tri amrywiaeth ban : amrywiaeth cyhydedd, amrywiaeth cynghanedd, ac amrywiaeth accan.
 6. Tair cynghanedd sydd obrifansawdd: cynghanedd sain, cynghanedd groes, a chynganedd lusg.

“The English reader, to use the words of Mr. Walters, may be able to form some faint idea, some imperfect notice of the singularity of the Welsh language in the formation or construction of its poetical numbers, from the following stanza on Envy :

A Fiend in Phœbus' fane he found,
That yonder grew, yet under ground,
Sprung from the spawn of spite ;
The elf his spleen durst not display,
Nor act the Devil in the day,
But at the noon of night.

The following instances of alliteration from Virgil, noticed by Mr. Walter Davies, are curious :

“Hinc exaudiri voces et verba vocantis
Visaviri.”

“Neu patriæ validas in viscera vertite vires.”

Horace and Anacreon abound with instances of the same kind. The very first Ode of the former, and the first also in the latter, are in illustration of the point in hand.

By the nine *Gorchanau*, or canons of metricity. are understood so many varieties of lengths or numbers of syllables in a verse, including from four to twelve syllables, being adequate to every possible change that can be used agreeable to the laws of harmony. The names of these elements of metre are as follows :

Cyhydedd	{ Fer,	Syll. 4. Short.
	{ Gaeth,	5. Confined.
	{ Drosgl,	6. Rugged.
	{ Lefn,	7. Smooth.
	{ Wastad,	8. Regular.
	{ Draws,	9. Cross.
	{ Wen,	10. Flowing.
	{ Laes,	11. Heavy.
	{ Hir,	12. Long.

The *Adlawiaid*, secondary or compound principles, being fifteen in number, are all the possible variety of combinations of the *Gorchanau*, depending upon the different lengths or quantity and rhyme; the first arising from a junction of unequal verses; and the latter from changes or variety of rhyme: the names are—

Ban cyrch.	Recurrent pause.
Toddaid.	Confluency.
Triban milwr.	Warrior's triplet.
Triban cyrch.	Recurrent triplet.
Cowydd.	Recitative.
Traethodyn.	Compound Recitative.
Proest cadwynawdl.	Combined alternate rhyme.
Proest cyfnewidiawg.	Combined vowel alternity.
Clogyrnach.	Rugosity.
Hupynt.	Vaulting strain.
Llamgyrch	Recurrent transition.
Cadwyn gyrch.	Recurrent catenation.
Ynglyn.	Continuity.
Cynghawg.	Complexity.
Dyri.	Unconnected quantity.

Some of the above names are not found in the recent Catalogues of the 24 Metres, and others are placed instead of them. Thus the *Triban* is omitted, and we have *Gorchest y Beirdd*, and instead of the generic term *Cynghawg*, we have *Gwawdodyn byr* &